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## ANNALS OF CHICOPEE STREET

By CLARA SKEELE PALMER

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CHICOPEE STREET CHURCH.  
Dedicated January 4, 1826.

ANNALS  
OF  
CHICOPEE STREET

RECORDS AND REMINISCENCES OF  
AN OLD NEW ENGLAND PARISH FOR  
A PERIOD OF TWO HUNDRED YEARS

BY  
CLARA SKEELE PALMER

HENRY R JOHNSON PUBLISHER  
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TO  
THE SONS AND DAUGHTERS OF  
THE OLD FIFTH PARISH  
OF SPRINGFIELD  
THIS RECORD  
OF TWO HUNDRED YEARS  
IS DEDICATED



## ANNALS OF CHICOPEE STREET

1675-1875

THE first settlers in Chicopee were Japhet and Henry Chapin, and their brother-in-law, Rowland Thomas. Japhet and Henry were sons of Dea. Samuel Chapin, one of the early settlers of Springfield. Rowland Thomas had married his daughter, Sarah. Dea. Samuel was an intelligent, energetic Christian man, and we soon find him influential and prominent in the affairs of the town and the Province, as well as in the church. His social position is shown by the edifying record, that in the Meeting House,—

“Goodwife Chapin is to sit in the seate along with Mrs. Glover, and Mrs. Hollyocke.”

There is one tradition that Dea. Chapin was of Welsh origin, and another that he was of Huguenot family. Some color is given to the latter tradition by the name of his wife, Cicely, a name found in early French families.

An old writer has said, “God sifted three kingdoms, that He might plant the finest of the wheat in New England.” From whatever clime or province these sturdy ancestors of ours came, their history shows that they were in truth of “the finest of the wheat.”

As the early records are imperfect, it is difficult to determine the exact date of the first settlement in Chicopee; but a host of well-preserved family traditions bear witness to the evidence of grants and deeds, that by 1675 Japhet and Henry were living in homes of their own. Japhet's house was on the bank of the Connecticut River, in Chicopee Street, on land now (1898) owned by Mr. Charles E. Baker, and northwest of his house. The cellar hole of Japhet's house and the old road leading to it remained until within a few years. Henry's house was near the west end of what is now Exchange Street in Chicopee Center. Rowland Thomas lived near Henry.

The first grant of land in Chicopee was in 1659:—

"One farme Given to Mr. John Pyncheon, Lying over Chickuppy river, with the Islands of s<sup>d</sup> River, below the plaice called the wading plaice with the Medow on the South side, also a Swamp betwixt the Medow and the River; this farme is by us bounded viz., to run up the Grate River, Northward to the Brook called Willomansett, so up the brook to a foot parth y<sup>t</sup> goes to Squannungunick and to follow the parth that goes to Squannungunick to the mouth of Chickuppy River."

The first mention of a road is in 1665:—

"Nathanell Ely and Rowland Thomas, Committee."

"A Highway Over Chickuppy River, should Goe above the Islands, about 20 Rods, whair the Indian Common Wading Plaice is, or still higher on this side



of the River. It is to goe near Rowland Thomasses."

In 1662 Mr. Pyncheon deeded a part of his farm to Samuel Chapin. Later we find grants of land from John Pyncheon to Japhet Chapin, one of two hundred acres, one of twelve, and one of fifteen, all lying "north of Chickuppy River, and east of Connecticutt River," and all bordering on land which Japhet already owned. This makes probable the accepted tradition that Dea. Samuel had some time before deeded his land to Japhet.

Henry seems to have bought his land directly from Mr. Pyncheon. In 1659, we find him bargaining for 200 acres "on ye north side of Chickuppy River, half of ye upper Island, and five acres of mowable meadow." For this he is to pay "twenty pounds in wheat at current prices at four several payments," five pounds each year for four years. Although he lived on the south side, he owned land on both sides of Chicopee River. Some of this land remains in the families of his descendants to-day.

Mr. Theodore L. Chapin of Chicopee Street seems to be the only one now living on land directly inherited from his ancestor, Henry; but Edward and Charles Chapin, and probably Mrs. Naomi Chapin Ward, on the Granby road, own land which came to them from the same ancestor through five generations. Hundreds of our broad and beautiful acres have never passed out of the Chapin name, though they may not have come to their present owners by direct inheritance.

Sons and daughters were born to these brothers, and in a few years there were eighty-eight grandchildren. Other settlers came to join them. Before 1700 we find the names—Cooley, Crowfoot, Hitchcock, Wright, and Terry. John Crowfoot died young. Samuel Terry, who had married Sarah, a granddaughter of Japhet Chapin, went to Canada. Among the settlers at Skipmuck, we find the names of Phineas Stedman, John Stedman, Stephen and Gad Horton, and Ariel Cooley. Caleb Wright built a house on the north side of the river, but lived there only a short time, coming then to Chicopee Street.

The original deeds and grants were afterwards ratified by the town, probably to avoid dispute. Sometimes it was done in town meeting, sometimes by the selectmen, and sometimes by a committee especially chosen for this purpose.

This land had been fairly bought of the Indians. Probably they received for it much more than it was worth to them, for we do not find that they ever complained of the price paid. At first the Indians were friendly, and the relations between the white men and their Indian neighbors were not uncomfortable. But King Philip's war changed all this. Springfield was burned, and the towns on the frontier, Hadley, Deerfield, and Northfield, were in a state of continual anxiety.

Hannah, daughter of Japhet Chapin, was married in 1703 to John Sheldon of Deerfield. When she was preparing her wedding outfit, her mother was

careful that she should have a dress suitable to wear into captivity. Think of the heroism of a young woman going as a bride to her new home, in the almost certainty of captivity or death! The dress was made. It was of flannel, probably spun and woven by her own hands. Three months after her marriage, Deerfield was attacked in the night. In jumping from a window, Hannah sprained her ankle, and was unable to escape or to secure her dress. But a few days afterwards, she saw it on an Indian woman. With other prisoners she was taken to Canada, their footsteps staining the snow with blood, as they went. By the energy of her father-in-law she was soon redeemed, and brought to Chicopee to her father's home, from whence she returned to her Deerfield home. She was probably ransomed by the payment of twenty pounds, which seems to have been the price put by the French on their English women captives.

Greylock, the famous Indian chief for whom the mountain in Berkshire was named, was often in this vicinity. He had but one foot, having lost the other in a trap, so that his trail was easily detected, but he was never captured. His object seems to have been not so much scalps as prisoners, whom he sold in Canada.

A little girl in her trundle bed was roused one night from sleep by some one creeping from the window across the bed. Too frightened to move, and knowing that her safety depended upon perfect quiet,

she watched him while he helped himself to food from the cupboard. He left the house as stealthily as he came. It might have passed for the dream of a frightened child, but the empty cupboard confirmed the tale. The thief was Greylock, who was too hungry to be dangerous.

Skipmuck was attacked by the Indians. Some of the settlers were killed, and one or more taken captive. Aaron Parsons and Berijah Hubbard, two soldiers, had just finished cleaning their guns. They were saying, "Now we are ready for the dogs," when a young girl, who was spinning by the window, exclaimed, "They have come!" She ran, and in her haste and fright drew the latchstring from the door, shutting in the family. Lieut. Wright, who was at work in a shop near by, crept through a window and with this daughter escaped. The soldiers and one child were killed. One child, left for dead, revived and lived to grow up. Mrs. Wright was taken prisoner. The child was rescued by an aunt from Chicopee Street, Mrs. Thomas Chapin, who was a sister of Lieut. Wright.

The front door of the house built by David Chapin about 1705 was thickly studded with nails to prevent the Indians from splitting it open with their tomahawks. This house stood under the big elms on land now (1898) owned by Mr. Rowley, and was still standing in 1834. Samuel Chapin was fired upon and wounded while crossing the Connecticut River, returning from his work on the west side. But no

serious loss or injury seems to have come to any of the other settlers in Chicopee Street.

During these early years, we find Japhet and Henry Chapin leaders in public affairs. Japhet's name appears as selectman, assessor, and juror. Henry served on various committees and was deputy to "the Publick Assembly" at Boston. His integrity is shown in this, that while four pounds was allowed by the town to their deputies, he refused to take more than 34 shillings, insisting that this was all it had cost him. In 1687 Henry Chapin was one of those to whom was given the privilege to fish in Chicopee River, as far as "Schonungonunck fal or Bar." Japhet Chapin, Nathaniel Foote, Henry Chapin, John Hitchcock, and others, were authorized to build a saw mill at Schonungonunck Falls. In 1694 "Iron Works and a Blacksmiths' shop in Skipmuck" are mentioned, and also "a Corne Mill." Previous to this all the sawing and grinding had been done at the mills in Springfield. But with all the difficulty of drawing lumber so far, log houses were not common here as in many new countries. The dwellings were frame houses, many of them of two stories. Some were built with two stories in front, and one in the rear, with what was called a "linter" (lean-to) roof.

It has been said that after the burning of Springfield, the people here thought seriously of leaving, but the records do not show this. Other names appear, showing that settlers did not fear to come even in these troublous times. In 1683 Henry Chapin deeds

land to — Riley on the west side of the river. It is said that Riley was an Irishman, and with other settlers who came to that vicinity, gave the name of Ireland Parish to that part of the town. Before this, it seems to have been known as "The Upper Wigwames," showing that an Indian settlement was near.

In 1712 the County Road was laid out from Hadley to the lower end of Enfield, and "it is advised that it go by Mr. Japhet Chapin's Barn; that it be three Rods wide from Willimansepp Brook Down Chickuppee Plain, to Mr. Japhet Chapin's Barn, then Four Rods wide, then south cross Chickuppee River, then westerly to Mr. Henry Chapin's and southerly Four Rods wide." This followed what is now known as "the Old Road" to Willimansett and McKinstry Avenue. A road was also laid out "on the West side of the Greate River."

These county roadways were gradually taken under the care of the town, and in all grants of land, especial mention was made, "not to hinder or prejudice the highways."

The first mention of a school in Chicopee is in 1713, when the munificent sum of ten shillings is paid by the town to "Daniel Cooley's daughter for keeping school." There had been schools in Springfield, since 1641, but it was impossible for the smaller children and inconvenient for the older ones to go so far.

We find Province laws and town laws regulating the schools. "All children are to be taught to reade, and learn a catechism." "Children and servants"

are to be sent to school. "All children from five to ten years of age to be sent to school, and if not, their parents shall pay to be rated (taxed) for all such children to the School Master." In 1714 a grant of 12 pounds was made by the town, "To the farmers of Chicopee and Skipmuck towards the schooling of their children for the year ensuing." The next year, "The Upper Chicopee, The Lower Chicopee and Skipmuck" were "allowed Precincts for three years," and a grant was given to each for a school. But in 1721 they were united in one Precinct. About this time the first schoolhouse in Chicopee was built on Chicopee Street on land owned by David Chapin. It was a one-story building, unpainted, with a huge fireplace, and stood until "The Old Red Schoolhouse" was built in 1761. Every parent was required to furnish one load of wood, "to be brought to the schoolhouse in October," and "no scholar shall have any benefit of the wood until they bring their proportion."

Some have questioned if "all children" included girls as well as boys; but the traditions of our grandmothers and great grandmothers tell us of their going to school with their brothers, certainly in the town of Springfield, if not in Boston.

The first grant of money to Ireland Parish for schools was in 1731. The first schoolhouse built there by the town was in 1772. The next year it was "voted, to build a schoolhouse in that part of the town where Aaron Ashley lives." The first

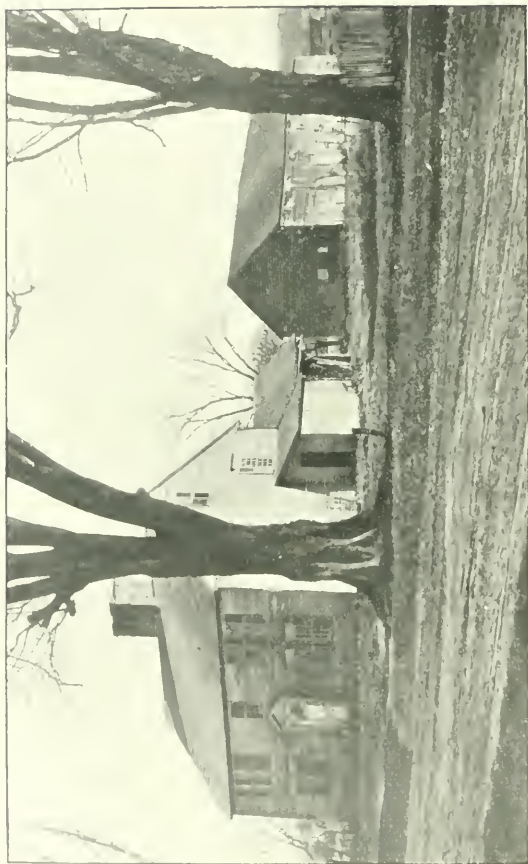
schoolhouse built by the town in Lower Chicopee was erected in 1773. The first schoolmaster is said to have been a Mr. Shevay, an Irishman and a minister, who occasionally preached to the people on the south side of the river.

Much has been said of the hardship and poverty of those early days. Hardship there was, and plenty of it, but it was cheerfully accepted as a part of the experience of a new country. Of poverty, in the sense of suffering for the necessities of life, there was little: for we must remember, that many things which are necessities to us were unknown to our grandparents. Game and wild fowl abounded in the woods. The rivers were full of fish. Salmon were sold, "at the river for 6d.; in the village for 8d.; shad 1-2d. at the river; 1d. in the village." A few years later, Erastus Morgan and five other men caught in one night 6000 Shad and 90 Salmon. Every householder was required to keep at least three sheep. These and their fields of flax supplied them with clothing and bedding.

We even read of a dressmaker in those early days. She did not send to Paris for her fashions, but they might have been brought from London, since new colonists from the mother country were continually coming to the Connecticut Valley. Every young girl was taught to spin, and the stronger ones learned and practiced weaving, both plain and fancy, according to their skill and taste. It is true, that some of their table furnishings were of wood, and others of







HOUSE BUILT ABOUT 1730 BY LANDLORD ABEL CHAPIN.

In recent years known as The Uncle Moses Place.

pewter, but the wood was scoured to a beautiful whiteness, and the pewter might have been silver for its brightness.

Mrs. Thomas Chapin, a matron of those very early days, said that she had two sons who were too rich to be comfortable, Abel and Japhet; one, Thomas, who was just about right as regarded property; and one, Shem, who was too poor. This Mrs. Thomas was a very generous woman, and when reproved by some of her family for giving away eggs, replied, "The more I give away, the better my hens will lay."

Abel, whom she called too rich, was afterwards known as Landlord Abel. He built the first house in Willimansett, on what is known as the Briggs lot, east of the railroad station. About 1730 he removed to Chicopee Street, and built the house now owned by Josiah A. Parker, and known as the "Uncle Moses place." It is the oldest house now standing in the city of Chicopee, with the possible exception of the Snow House in Johnny Cake Hollow, the age of which is not definitely known. Landlord Abel's house was at first of three stories; that is, with a gambrel roof. Here he kept a tavern for many years. A few pages of his account book have been preserved. They are interesting as showing the habits and customs of the day. The entries are principally of what was sold at the Bar. "Rhum and Cyder," "bowls of Punch and mugs of Flip," with occasional items of "Shugar, Seed-corne, Salt, and Molasses, lodging,

meals and horse-keeping." The "Bill for the Committee, sent by the Gen'l Court to lay out the Bounds of the Parish," is,—

	£ s d
to three horses, oates and hay,	0-15-0
to three bowls of punch,	0-15-0
to three meals of victuals	
for the Com. at 5s per meal,	0-15-0
to one mess of oates and two	
bowls of punch,	0-10-0

The inventory of Landlord Abel's estate comprises, "Five hundred acres of Land, Five Houses and Barns, Horses, Cows, Sheep, and Hogs, Hay, Grain, Farming tools, Six hives of Bees, Household furnishings, including Iron, Pewter & Brass ware, with some China and Glass." There are "Thirty-six Linen Sheets, Sixteen Blankets, Eleven Woolen Sheets, Six Table Cloths, Twenty-one Towels."

We find in his wardrobe,—

2 Great Cotes,	a Black Velvet Vest,
1 Strait Body Cote,	1 pare Velvet Britches,
1 pare Lether Britches,	9 pare hose,
1 pare Shues,	4 fine shirts,
4 pare pumps,	6 common shirts,
1 Hat,	Shoe Buckles.

His library was,—

One greate Bible,	One Large Bible,
One old Bible,	Law Book,
Barnard's works,	wats Psalms & himes,
Robinson Crusoe,	Mather on Congregational
One Cubbord partly of books,	principles,
Sundry old Books Bound & Sundry Pamphlets.	

He had one "Negro Man."

These are only a very few of the articles mentioned in an inventory of over six hundred items. His personal property was valued at about 400 pounds; his real estate, at nearly 1300 pounds. The rich brother remembered the poorer one, for among the items is the valuation of a small farm given by life lease to "Shem Chapin & his wife."

Benjamin Chapin settled his own estate during his lifetime, with the exception of his personal property. He gave his wife a jointure or marriage settlement at the time of their marriage. He gave his land to his sons, as they "came of age" and married. By will he gives to his sons, "all my Husbandry Tools, and implements of what sort or kind soever." "To Benjamin, My Gun, my Sword, my belt, my Great Bible, and my province Law Book." All the rest of his movable and personal estate he gives to his daughters. His books were,—

Mr. Vinson on the sudden appearance of Christ to Judgment,

A Pious soul thirsting after Christ.

Doct. Watts sermons on various subjects.

Doct. Mather's Meditations on Death.

Doct. Increase Mather, on the Lord's Supper.

Confession of Faith.

Josephus' History,

One great Bible.

One Law Book.

3 old Pamphlets.

Six old Books.

John Chapin, Jr., a bachelor, who died in 1747, had a large estate: "Houses and lands" in Chicopee and Brimfield, "cows, Oxen, Steares & heffers."

"Horses & Hogs, Saddles & Bridles," money & notes, "ingen corn, Wheat & Righ & skins," and a Negro man named Pompey. He had coats and jackets of "Camlet, serge, and Broadcloth." He had "Some shirts, some more shirts, & some fine shirts." He had "Shoe Buckles, nee Buckles, and one gold ring."

Among the interesting records of these old days showing the custom of the time is the following Indenture:—

"This Indenture witnesseth, that I, John Chapin of Springfield, in the County of hampshear, in ye province of ye Massachusetts Bay, in New England, husbandman, have with ye free consent of my son, Asahel Chapin, put and do, by these presents, put my son, Asahel Chapin, an apprentice to Josiah Chapin of Springfield, in ye County aforesaid, Blacksmith, to learn his art. trade or mystery, after the inanner of an apprentice to serve him from the twenty-seventh day of September last untill he is one and twenty years of age.

All which time ye <sup>s<sup>d</sup></sup> apprentice his master shall faithfully serve, his secrets keep, his Lawful Commands gladly everywhere obey, he shall do no damage to his master, nor see it done by others, without giving notice to his master; he shall not waste his master's goodes, nor lend them unlawfully to any, he shall not contract matrimony within <sup>s<sup>d</sup></sup> time; at cards, dice or any other unlawful game he shall not play, whereby his <sup>s<sup>d</sup></sup> master may be damaged in his own goodes, or the goodes of others. he shall not absent himself day or night from his master's service, without his leave, nor haunt ale houses or taverns, or play-houses, but in all things behave himself as a faithful apprentice ought to do during <sup>s<sup>d</sup></sup> time.

And the <sup>s<sup>d</sup></sup> master shall use his utmost endeavor to teach and instruct <sup>s<sup>d</sup></sup> apprentice in ye mode or mystery he now followeth, viz., the trade of blacksmithery, & to teach him to write, and ye rules of arithmetic, so he shall be able to keep a book of ac-

compts, & also provide him sufficient meate & drink, washing and lodging fitting for an apprentice during ye s<sup>d</sup> time, and to find him two suits of apparel at ye end of ye term, ye one for Sabath and ye other for weak day, & for ye true performance of every one of s<sup>d</sup> covenants & agreements, either of ye s<sup>d</sup> parties bind themselves to the other by these presents.

in witness thereof they have interchangeably put their hands and seals this twelfth day of September, one thousand seven hundred and thirty-eight, and in the eleventh year of our Sovereign, King George the second, of gréate britian, trance and ireland, King, &c.

JOSEPH CHAPIN,        }  
SARAH VAN HORN,    } witnesses.

JOSIAH CHAPIN.

We are sure that Asahel fulfilled most faithfully his part of the covenant, for we find him later with the Massachusetts troops at Louisburgh, "cheerfully enduring the extreme hardships of the siege. For fourteen nights they were yoked together like oxen, dragging cannon and mortars through a morass." Here Asahel died, but whether in camp or in battle, history does not say. His cousin, Nathaniel, also died there about the same time, 1745.

For more than sixty years, the people of Chicopee continued their connection with the old First Church in Springfield, finding their way on foot, or on horseback, fording the Chicopee River, at the Indian Wading Place, or sometimes going by canoe down the Connecticut. The Sabbath services and the weekly lectures were their edification and delight. Their lives were regulated by its ordinances and discipline; and, when death came, they were laid to rest in the

old Burying Ground, at the foot of Elm street, on the banks of the Connecticut. The names of Japhet and Abilene, his wife, may still be seen on the old headstones in Peabody Cemetery. They were removed when the building of the railroad made it necessary to discontinue the old burying place. The faithfulness of these people in going to meeting was wonderful. Mr. Ezekiel Chapin said, that for twenty-six Sabbaths in succession, he went regularly to Springfield to meeting.

The first allusion we find to any public religious service, in this precinct, is in 1728, when a meeting of the local churches is held here—either in the school-house, or in a private house. From time to time an occasional lecture or Thanksgiving sermon was preached, and as the people grew stronger, money was raised for preaching during the severe cold of the winter.

In 1749 the precinct had 40 voters. The qualification for voting was "40 shillings income, or Forty Pounds Estate." They began to think of a separate church and minister. Settlers had come to Ireland Parish who were ready to join them. They had shared the perplexities of Mr. Breck's trial and settlement in Springfield, and had seen the church grow strong under his ministrations. The Mother Church was about to build a new Meeting House. A petition was sent asking leave to withdraw. The petition was dismissed. The Church in Springfield was unwilling to lose these faithful men and women, who



had contributed so much to her growth and prosperity.

In the Autumn the matter was again agitated, and the Committee of the First Parish replied in this curious manner:—

“It’s very evident by their (Chicopee’s) Shewing that their Accommodations which they have obtained by being so far off from the Center of the Parish is more than a Compensation for their Fateagues on the Sabbath, for it is a very plain case that, if the rideing on Horse Back on a Plain six miles in half a Day is more than equall to half a Day’s labour, the Petitioners on the whole Live with much more Ease & Less Fateague than those who live in the Center of the Parish; who besides the Fateague they have in managing their business at a Distance all the week, are obliged to build & maintain Three Large vessels to Transport the Produce of their Lands to y<sup>e</sup> stores.”

The meaning of this seems to be, that, for the privilege of living on their own farms, and cultivating the rich meadows near their own homes, our Chicopee farmers could well afford to travel six or even seven miles on the Sabbath to attend meeting. The homes of the Springfield people were principally on what are now Main and State streets, and their farm lands were “at a distance,” some of them across “the Greate River.”

But the Chicopee people were in earnest. In 1750 another petition was sent, this time to the General Court.

"Octo<sup>r</sup> 1: 1750 Monday: Mr. Japhet Chapin proceeded on his journey to Boston to urge y<sup>e</sup> grant of Chickapee's Petition."

Petition sent to Boston in 1750 by the Inhabitants of Chicopee:—

To the Hon<sup>ble</sup> Spencer Phipps, Esq., Lieut Gov<sup>r</sup> & Comm<sup>der</sup> in Chief of his Majesties Prov. of the Massachusetts Bay in New-England. The Hon<sup>ble</sup> His Majests Council & House of Representatives In Gen<sup>l</sup> Court Assembled at Boston the 30th Day of May AD. 1750.

The Petition of us, the Subscribers, Inhabitants of the North Part of Springf<sup>ld</sup> in the County of Hampshire, Humbly Showeth That your Petitioners, for the greatest part of us Dwell full six, some Eight Miles & the nearest of us four miles from the Respective Places of Publick Worship we now belong to. Some on the East & some on the west Side of the Conetticut River, & as we are now Situated 'tis utterly Impossible for us & our families in any Suitable manner to attend the Publick Worship of God in the assemblies we now belong to. The Legislature has obliged us by Law to attend, but we are absolutely obliged, as the case now stands to neglect it. We can't, near half of us, attend in Ordinary & not a Quarter of us in Extraordinary Seasons. We have many of us dwelt under these Circumstances for 60 years past & with all our Struggles & Difficulties not had one third part of the privileges which our fellow Parishoners have had for the Same Sum Expended. The labour & fatigue we & the bruit Creatures we use, undergo on the Sabbath farr Exceeds that of any other day in the week. Our numbers are greatly encreased & we Esteem ourselves able to build a House for the publick Worship & give Sufficient Encouragement to a Minister of the Gospell to Settle Among us, & indeed we Suppose by the best Computation we can make that it would not Cost us so much accompting Ten years together, as it does in the Posture we are now in, & with great Submission we Esteem it Extream hard that our fellow Parishoners Should make so much opposition as they do & have done to our being a Distinct Parish when they know all that is Said above to be true, only to

make their Taxes a little lighter. We cannot think our Selves justly treated by them, when they take so much pains to keep us under Such Disadvantages in our Souls Concern only to save themselves a little worldly interest. 'Tis not long Since we paid our proportion towards the Settlement of a Minister in the midst of them, & we have for many years past hired Winter preaching among ourselves while we paid our full proportion for it amongst them & we can't get it Reinbursed. we have likewise done our full proportion with them in paying for a new & Magnificent Meeting House for them (principally) to Worship in, for when it's done we can't have the benefit of it because we can't come at it. & we have lately requested the Respective Parishes we belong to, to Consent we Should be Sett off & they Refuse it; We therefore most Humbly move we may be Invested with Parish Powers & Privileges & that the bounds may be as follows (viz.) beginning at the muth of Chequabee River & run on the bank of Connetticutt River to the top of the Hill South of Sam<sup>l</sup> Terry's House. Thence East to the brook called Hog-pen-dingle & thence by S<sup>d</sup> Brook at Chequabee River & thence by S<sup>d</sup> River to the Outward Commons & thence North by s<sup>d</sup> Commons to Hadley Line & thence West in Hadley Line to Connetticutt River & thence Cross Connetticutt River to Northampton bounds; & thence to the West Side of Springfield bounds in the line between S<sup>d</sup> Towns & thence Beginning by Connetticutt River at Ryley's brooks mouth & then Run a West line from that to the West Side of the bounds of Springfield aforesaid. We beg leave further Humbly to Request that the old Parish in Springfield on the East Side of the River, that still Continues So after we are Sett off, may be obliged to pay us on the East Side of the River what we have been taxed to the new Meeting House lately Set up amongst them, which we Seasonably requested them to be excused from that they might not build it too big for themselves.\* We also further humbly request that those of us Petitioners that Dwell on the East Side of Connetticutt River may be Obligated if your Hon<sup>ble</sup> & Honors Please To build the House for publick worship & Settle the first Ordained Minister at our own cost. &

\*This "humble request" was afterwards granted by "the old Parish in Springfield."

that after that all of us may be Enjoyed as in Common Cases to do our Equal Proportion towards the Minister's Support. & with great submission we humbly apprehend that there is not now, nor ever has been, an Instance of this nature, where So many People at So greate a Distance from this Publick Worship have ever been Denied the Liberty of Setting it up near to them, that all may attend with Convenience & not one half or three Quarters live in Such Miserable and Uncomfortable Circumstances for so long & tedious a Season as we have done. We therefore Most Humbly move we may be Sett off as afores<sup>d</sup> & that the Court would oblige the Inhabitants on the East Side of the River to do as they have agreed with their neighbors, petitioning with them, (viz.) be at the whole Cost of building the first Meeting House & Settling the first Minister & other Petitioners to pay an Equal proportion with them for the Minister's Support afterwards & Enjoy Equal rights in the Meeting House, in proportion as in other Parishes, and as in Duty bound shall ever pray &c.

*Names of**Petitioners on the East Side of the River**West Side of River*

Jonath <sup>n</sup> Chapin	Elisha Chapin	Ebenezer Jones
Henry Chapin	Jon <sup>thn</sup> Chapin Jun.	John Miller
Japhet Chapin	Benoni Chapin	Benj <sup>n</sup> Jones
Joseph Chapin	David Chapin	John Day 2 <sup>nd</sup>
Eleazar Chapin	Edw <sup>d</sup> Chapin	Benj <sup>n</sup> Ball
Henry Wright	Phinehas Chapin	Ebenezer Taylor
Caleb Wright	Benj Crofoot Jun	Joseph Ely 3 <sup>d</sup>
John Vanhorn	Gad Chapin	Ebenezer Jones Jun.
Shem Chapin	Thomas Chapin	Gideon Jones
Elisha Wright	John Chapin	John Day 3 <sup>d</sup>
Japhet Chapin Jun.	Stephen Wright	Timy Miller
Benj <sup>n</sup> Chapin	Seth Chapin	Joseph Ely 2 <sup>nd</sup>
Stephen Chapin	Sam <sup>l</sup> Chapin	Joseph Day
Reuben Miller	Aaron Ferry	Benj <sup>n</sup> Jones Jun.
Benj <sup>n</sup> Chapin Jun.	Abner Hitchcock	Charles Ball
Abel Chapin	Isaac Chapin	Abel Stockwell
William Chapin		

The First Parish was still so unwilling to let these people go, that for two years in succession a Committee, Josiah Dwight and Edward Pyncheon, was sent to Boston to oppose the petition. The General Court, however, "listened carefully, and responded favorably." They appointed a Committee, who, having "repaired to the Lands & heard the Parties, & considered all things touching the same," fixed the bounds of what was for many years known as the Fifth or North Parish of Springfield, "first giving notice to the First & Second Parishes of Springfield." The Second Parish was what is now the First Parish of West Springfield. There is no record of any objection made by them to this organization. The bounds of the Parish were fixed as desired by the petitioners, and included what is now (1898) known as Chicopee Street, Willimansett, Holyoke, and a part of Chicopee Center, then known as Lower Chicopee. Others, whose names do not appear on the petition, joined the Parish soon after: Born, Azariah & Abraham Vanhorn, Thomas Terry, and Moses Wright. This same year Joseph Morgan settled at the foot of Mt. Tom, in Ireland Parish, on a large farm, which he afterwards divided among his five sons, Joseph, Jr., Titus, Lucas, Judah, and Jesse. He joined the Parish, and, with his three sons, Joseph, Jr., Titus, and Lucas, was useful and prominent in its affairs. The people across the river were exempted from building the first Meeting House, and settling the first minister, but they were to assist in

his support. This was probably for the reason, that they hoped to be able, before many years, to have a Meeting House and minister of their own.

No sooner were the petitioners assured of a favorable answer to their request, than they set to work. On the evening of January 2d, 1751, they met and "All with united voices declared for cutting timber for a Meeting House." "Dimensions 42 x 33." The next day "about 40 men advanced into the woods to cut said timber. All volunteers! clear, cold and still." Jan. 4, "About 20 men advanced to finish yesterday's work. The cold somewhat abated." On the 7th a tedious storm set in, but it furnished the snow for "sledding the M. H. timber." A thaw delayed the work, but in February "the timber was got home very successfully." Spring came on early this year:—

"Ducks, Blackbirds, Robbins, Larks, return & sing,  
Cheerful salute the approach of Spring."

Winds and storms followed the beautiful February weather, and it was not until April that Mr. Morris Smith began to hew the timber. This month they made the brick. And so the work went on until June 5, when the record is, "This day thro ye Indulgence of Heaven, we have our Meeting House raised with great safety and joy." At first the Meeting House was covered with "Ruff Boards," and a floor was laid. It was used in this way until December, 1752, when it was voted "to cover the outside of

s<sup>d</sup> Meeting House with Quarter Boards, to Glaze all the windows, and to do the Plaistering overhead and to finish all the lower Part." From time to time, money was expended in different ways until it was finished in 1765.

This old Meeting House was nearly square, without bell or steeple. It stood in the middle of our then wide street, a little north of where Mr. Rowley now lives. The "Quarter Boards" with which it was covered, seem to have been "split clapboards, beaded where they came together. It was built of heavy oak timbers. There was carved work over the windows." For those days it was a good looking building. The seats were at first benches, afterwards changed to pews. These were square, with seats on three sides. The partitions were high, and finished with an open railing. The seats were on hinges, and were raised or lowered according to convenience. As the custom was then to stand during prayer and to sit during singing, there was often a noisy clatter when the prayer began. The pew on the right of the pulpit was for the minister's family. The two in front were set apart, one for the deacons, and one for the elderly men. A broad aisle ran through the center from east to west. There were two doors, one on the east and one on the south side. The high pulpit was on the west side, with sounding board above it. It looked to some of the children as if the minister were shut up in a box, with a cover ready to fall on his head. The pulpit was painted pale green.



It had a velvet cushion, for which 3 pounds was paid. Behind the pulpit was a window with a curtain of green moreen. The Communion table was also painted pale green to correspond with the pulpit. It was suspended on hinges and raised or lowered at pleasure. There was a gallery on three sides of the house, well filled in later years with young men and maidens, who led the service of song. One corner was reserved as the "Negro's seat," for there were slaves in those days.

In describing the Meeting House, we have anticipated a number of years. It was raised on the 5th of June, 1751. On Sunday, July 21, the first religious service was held in it. The record is, "Met in our new Meeting House." The first Parish meeting was held "on the thirtieth Day of July." The business after choosing officers, was to "provide for the work of carrying on the Meeting House." Ensign Benjamin Chapin was chosen Moderator; David Chapin, Clerk; and Japhet Chapin, Treasurer.

At this time all money for church purposes and the support of the minister was raised by a tax upon "the Polls and Estates of the Freeholders and other inhabitants;" and at the second Parish meeting, on August 12, measures were taken to levy this tax "as the Law directs." In October, they began to talk of settling a minister; and Ensign Benjamin Chapin and Ebenezer Jones were chosen a Committee to apply to the Association for advice in regard to a candidate.



The Association recommended either Mr. John McKinstry or Mr. Judah Nash. Mr. Japhet Chapin was chosen "to engage the Worthy Mr. John McKinstry to Preach to us for a Quarter of a Year." And a tax of thirty pounds was levied to defray the expenses for the winter. In January, Mr. McKinstry had proved himself so able, that it was unanimously voted to give him a call to settle. Some correspondence ensued in regard to the salary. On May 18th he signified his acceptance of the call "if the Concurrence, Advice & Mutual Agreement of the Neighboring Churches of Christ, and their Rev'd Pastors be obtained."

The Council called for his ordination met on June 5, 1752, with this result:—

These may certify that, after proper inquiry and examination, we are Satisfied of Mr. McKinstry's Ministerial Qualifications, and therefore consent to his Settlement with you.

Wishing therefore the Blessing of God on your proceedings, we subscribe

Stephen Williams  
Sam'l Hopkins  
Peter Reynolds

Robert Breck  
Noah Mirick  
Freegrace Leavitt

It was voted that the ordination be on the 9th of September, but the Style was changed that year from O. S. to N. S. There was no 9th of September, and the ordination did not take place until the 24th.

A day of fasting and prayer was appointed for the 27th of August, "to implore the Divine Blessing & Assistance in our proceeding to settle the Worthy Mr. McKinstry in the work of the Gospel Ministry."

The same ministers, with the exception of Rev. Freegrace Leavitt, were sent for to assist in the ordination; the neighboring churches were asked for "the help of their Rev<sup>d</sup> Pastors with their Delegates"; and the Committee were "also to take care to provide a place for the Entertainment of the afore-said Rev<sup>d</sup> Pastors & Delegates."

There was "Voted & Granted to Eleazer Chapin the just Sum of one pound, fourteen shillings & eight pence, Lawful money, for Entertaining the Rev<sup>d</sup> Pastors & their Delegates, att the time of the Ordination of the Rev<sup>d</sup> Mr. John McKinstry; and keeping their Horses."

Mr. McKinstry was the son of the Rev<sup>d</sup> John McKinstry of Ellington. The father was a graduate of Edinburgh University, "a gentleman of good abilities, popular talents and unwavering integrity." The son was a graduate of Yale. Students' names then appeared in the Catalogue, according to the social position of the family. He was fourth in a class of twelve. His father, in his seventy-fifth year, preached the ordination sermon.

Miss Eliza McKinstry, who remembered her grandfather dressed for meeting, said that he wore a wig, three-cornered hat, breeches, long stockings, shoe and knee buckles. Probably the other ministers were dressed in a similar way, as well as many in the congregation, though, at this time, the wig was going out of fashion, and "the queue" was taking its place.

In those days, all ministers were settled for life. This, as well as the smallness of the population, made an ordination a rare and interesting occasion. Not only did the churches respond by pastor and delegate, but friends and relatives came to share in the joy. There was no Ordination Ball, as was often the case, but there was great gladness and genuine thanksgiving. The dinner was not a modern collation, but a genuine dinner. The big brick oven was heated again and again; and tradition tells us of pleasant words and good wishes, which passed between the cooks. As one remarked, when putting the chicken pie into the oven, "Good luck to it!" a bright girl replied, "Well, this is the first time I ever heard of asking a blessing on the oven."

There is no record of the organization of the Church. It is quite probable that there was no formal organization by Council, and that the Church grew out of the Parish, being recognized as a Church, when such action became necessary. Similar instances of irregularity are found in the early ecclesiastical history of New England. There is a list of 51 members of the church in 1753, one of whom is Pompey, the slave.

Benjamin and David Chapin were chosen deacons. Benjamin was the son of Henry; and David, the son of Japhet.

The Pastor's salary was at first £49 6s. 8d., gradually increasing for ten years at the rate of £1 8s. 8d. each year. £80 was voted for "a Settle-

ment." The salary was to be paid, "one half in provisions, Wheat, Rie and Indian Corn, and one half in silver at six shilling and eight pence per ounce." The Settlement money was to be paid in installments for three years,—“£26 13s. 4d. each year.” Mr. McKinstry desired to use his Settlement money to pay for land, which he bought; and it was stipulated that he should not be required to pay for that until he received his payments from the Parish. The provisions were to be paid, “1-6 in Wheat, 1-5 in Rie, and the rest in Indian Corn,” the value to be adjusted each year, by the market price of grain. It is interesting to know that in 1756 Wheat is 4s. per bushel, Rie 2s. 8d., and Indian Corn 2s. Mr. McKinstry was to have, also, “Twenty-Five Cords of Wood the first year, one cord to be added each year for Ten years.” Later, it was voted to provide Mr. McKinstry with “a sufficiency of Fire wood, and also Candle-wood.” Candle-wood is an old name for pine knots. They were abundant and easily gathered from the pine trees on the plains. They were burned on the hearth, their light often taking the place of candle light.

The young minister closes his letter of acceptance with these words:—

“And so earnestly wishing that the Love of God, may be abundantly manifested towards you thro our Lord Jesus Christ, I earnestly desire the united interest in your Prayers for me, that all God’s Dis-

pensations may prove Merciful both to you and to me. And So Remain

Yours to serve, in Truth & Sincerity,

JOHN MCKINSTRY, JR."

The Settlement money was paid, and the Parsonage built by the young minister. It is still standing on McKinstry avenue, and is now owned by Richard DeGowan. In 1760 he brought his bride from Suffield to make the home, so long a center of influence to this community. She was Eunice Smith, a great granddaughter of Japhet Chapin, so she was coming to her own in coming to Chicopee. Her mother had been born here, and had lived here until her marriage; and it is probable that it was while Eunice was on a visit to her grandparents that the parson wooed and won her. Pieces of her wedding dress are still in the family. It was French cambric, and cost 4 shillings (one dollar) a yard. The old Button Ball tree, so long a landmark to the Street, was planted by her, soon after her marriage.

Eight children were born in the old Parsonage. Archibald, the second son, was the first physician in Chicopee, but died soon after entering upon his profession. Three of the children, "Mr. John," "Miss Dosia," and "Miss Candace," lived to old age. And it is to Mr. John's note books and records, that we are indebted for many interesting incidents of these early days. He owned the first thermometer in Chicopee Street. He was a great reader, and his Diary records

that at one time he took seven books from the Parish Library.

Soon after Mr. McKinstry's settlement, the war known as "The French & Indian War" broke out, bringing fear and anxiety to these homes. A number of the young men joined the army. Edward Chapin (afterwards Dea. Edward) was at Lake George in 1755 as clerk of Capt. Luke Hitchcock's company. Capt. Abel (afterwards Col.) was out with a company, but was obliged to return on account of illness. Ensign Moses was taken prisoner at Lake George in 1757. At first he fared badly; but, being able to converse a little in Latin, he interested in his behalf, a Catholic priest, who kindly assisted him in procuring some needed comforts. He was a surveyor, and his surveying books in Latin are still in the family. Caleb was killed at Lake George in 1755. Capt. Elisha, his brother, was cruelly massacred by the Indians, July 17, 1756, at Hoosack now Williamstown. His house was near the upper end of the Street, where Miss Harriet Chapin now lives. He had been Commander at Fort Massachusetts in 1754, and, becoming interested in that part of the country, removed his family there. A number of families were together in the fort. While most of the men were away in the fields, an attack was made by the Indians. They were repulsed by the women dressed in their husbands' clothes. Abandoning the attack upon the fort, the Indians succeeded in taking some of the men prisoners, among them Capt. Chapin. He

was brought to the walls and tortured to death in sight of his wife and children. She, Miriam Ely, of Ireland Parish, came back with her children to her early home. One of her sons, Sewall, was graduated at Dartmouth College, and entered the ministry, but died young. Another, Enoch, was a captain in the Revolutionary War.

By this time, the forest path had grown into a pleasant, well-shaded street with substantial houses and barns. Capt. Ephraim was living on the farm (where his grandson, Briant, afterwards lived), keeping tavern and fattening cattle for the Boston market. Mr. Jonathan Chapin was living on the Crehore farm; his brother Timothy, on land adjoining; Dea. David and his son Benoni, on the Rowley place; Landlord Abel, keeping tavern on the east side of the Street; and his brother Japhet, on the farm adjoining his on the south. Later his son, Simeon, built the house which stood for many years opposite the present church, and which was owned and occupied for nearly seventy years by Levi Stedman and his son Benjamin. About 1750 Edward (Dea.) built a house, on what is now the Hastings place. Samuel Clark lived at Clark or Schoolhouse Lane. Next south was the large farm of Phineas Chapin, afterwards divided between his two sons Phineas (Capt.) and Silas (Col). Dea. Benjamin lived next on land now owned by Mrs. Marshall Pease. William Chapin came next. He was known as "Mr. Billy," to distinguish him from the others of the same name; then Seth, whose land

was inherited by his three sons, Seth, Zerah, and Zenas. Caleb Wright lived for a while on the west side of the Street, south of the Burying Ground; and there were others whose homes cannot be identified. South of Chickopee River lived Henry, George, William, Joseph, and Benjamin Chapin, and Benjamin Crowfoot. Mr. Japhet Chapin also kept tavern in Lower Chicopee. After his death his son Austin continued the business. It is said that the old "Toddy Road" took its name from the habit of the armorers on Springfield Hill, who used to come here for their refreshment, for the Temperance Reform was not yet. Willimansett was not settled till later.

In 1753 nine men were chosen to "seat the Meeting House," and it was "Voted, to seat men and women together," after the fashion lately introduced in the new Meeting House in Springfield. At first they had been seated separately, the men on the north, and the women on the south side. It was also "Voted, that one year in age be equivalent to Four Pounds of Estate." The next year "Voted, that one year in age is equivalent to Three Pounds of Estate."

"Voted, that the Pews left unseated, be for the use of girls under sixteen years of age."

(The last seating of the Meeting House was in 1809. There was sometimes jealousy and dissatisfaction; but, on the whole, it seems to have been a satisfactory arrangement.)

This same year, 1753, it was—





HOUSE BUILT IN 1793 BY ZERAH CHAPIN.  
Now owned and occupied by his grandson, Theodore L. Chapin.



"Voted, that the Parish take care y<sup>t</sup> a Drum be beat to call the People to meeting at Proper Seasons." The Drum was beaten up and down the Street. It was owned by Mr. Ebenezer Jones, and he was paid  $5^s/4$  in consequence of its being broken. After this  $4^s/$  is granted "to hire a Sign that may give notice of the meetings for the year ensuing." This sign was probably a conch shell.

"Voted, to agree with some person or persons to Sweep and Cleanse the Meeting House." Five shillings and four pence was at first paid for this service. Later more was given.

The Parish officers were all paid a small sum for their services. These items are for 1763:—

	£. s. d.
To Mr. McKinstry as a Sallary for the year past,	61-6-8
To Benoni Chapin for sweeping the Meeting House,	0-8-0
To Mr. Jonathan Bement, for his services in apprizing Fire wood,	0-8-0
To Edward Chapin for his services as Parish Clerk,	0-3-0
To Abel Chapin for his services as Treasurer,	0-3-0
To Defray Contingent Charges,	8-0-0

In 1758 "Voted, and Chosen Messrs. Abel Chapin, Benjamin Jones & Ebenezer Taylor to be a Comm<sup>tee</sup> to apply to the Select Men for the town of Springfield, or to the Quarter Sessions (as the occasion may require) in order to have a Stated Ferry in this Parish for the more Convenient Crossing the Great River, and also for obtaining a Convenient Road for said purpose on the West Side of Said River." A road to the Landing on the east side had been laid

out in 1729. This Ferry Road was just south from the place where Col. Abel Chapin afterwards built his tavern. About 1836 or 7, it was moved to the upper end of the Street, north of Mr. Frederic Chapin's house. This ferry was known for many years as "Jones's Ferry."

By 1774 Springfield had begun to "take into Serious and Deliberate Consideration the present Dangerous condition of the Province." The situation was indeed trying, for most of these men and women were of English blood; and those who were not had found safety and protection under English government and law. They had brought to New England not only the English language, but English customs and habits. Their public officers were called by English names, as Perambulator, Sheriff, and others. The minister was the Parson. The nine o'clock evening bell, still common in many New England towns, is the Curfew of Old England. Following English custom, their farms were divided by ditches. Some of these still remain, marking boundaries laid out in the long ago days. The old home in the Mother Country was still dear to them. They mourned England's danger or defeat by solemn days of fasting and prayer; and, when in 1746 "the Duke of Cumberland obtained the remarkable victory against the Rebels (Charles Edward the Pretender) in North Britain," they kept glad thanksgiving.

But they could not allow even England to oppress them, and when the town appointed a Committee of

Public Safety, Ensign Phineas, Capt. Ephraim, and Dea. Edward Chapin were of the number. Money was voted "to teach soldiers the military art," and every able-bodied man was required to train, that he might be in readiness for any outbreak.

When the crisis came in 1775, Paul Revere was not the only messenger who rode to alarm the country. Scarcely had the first shot been fired at Concord Bridge, when Isaac Bissell armed with authority from Z. Palmer, one of the Committee of Public Safety in Boston, started in hot haste for the Connecticut Valley. He asked for men and horses. From Springfield sixty-two men responded. Among them, from Chicopee,—Jacob Chapin, Israel Chapin, Phinehas Chapin, Eleazar Chapin, Jr., Solomon Chapin, Joseph Chapin, Jr.; from Skipmuck,—Gad Horton, John Stedman, Phinehas Stedman.

Others who joined the army later were Capt. Abel Chapin, who marched with a company to Ticonderoga. In his company there were from Chicopee and Willimansett,—Moses Bliss, Zekiel Chapin, Benoni Chapin, Zerah Chapin, Ebenezer Burbank, Eleazar Wright, Thomas Frink, Collins Brown.

^ Captain Ephraim Chapin commanded a company belonging to the regiment of Col. Ruggles Woodbridge. In his company were,—Paul Chapin, Ebenezer Jones, Japhet Chapin, Seth Chapin, John Frink, David Chapin, Jacob Chapin, George Chapin.

Capt. Joseph Morgan's company belonged to Col. John Mosely's regiment, 3d Hampshire Co. They

"marched to Springfield and Northampton in support of Government," also to "reinforce Northern Army, commanded by Col. Timothy Robinson of Granville." In this company were,—Lucas Morgan, Joseph Morgan, 2d, and Erastus Morgan—all from Ireland Parish.

Capt. Enoch Chapin, who commanded a West Springfield company, was also from Ireland Parish.

There was intense and angry feeling throughout the country. We quote one verse of a popular song, which Miss Eliza McKinstry remembered as sung by her grandfather and grandmother Williams.

LAMENTATION OVER BOSTON.

COMPOSED WHILE THE CITY WAS IN POSSESSION OF THE BRITISH.

Is Boston my dear town? Is it my native place?  
For since my calamity, I do earnestly remember it.  
If I forget, if I do not remember it,  
Then let my numbers cease to flow, and be my muse unkind.  
Then let my tongue forget to move, and ever be confined.  
Let horrid jargons split the air, and tear my nerves asunder.  
Let hateful discords greet my ear, and terrible as thunder.  
Let harmony be banished hence, and consonance depart.  
Let dissonance erect her throne, and reign within my heart.

In 1776 and 7, Dea. Edward was in the Legislature, serving his country as faithfully there, as were his neighbors and cousins in the army; and in 1778 both he and Ensign Phinehas were Selectmen, caring for the needy families of the soldiers. Edward Chapin, Jr., was in the army, but we do not know his company or regiment.

The war brought serious and pressing difficulties.

At its close, the depreciation of the currency, together with the high price of merchandise, and even of the necessities of life, increased the distress. The depreciation of the currency is shown by the vote of the Parish, of "£68 to supply Mr. McKinstry with fire wood."

Shays's Rebellion grew out of these difficulties, and Chicopee was for a time the rallying point of one company of the insurgents. They took possession of the then new Chicopee bridge, but scattered in confusion when the news of Shays's defeat reached them, many of them fleeing through our Street. One found refuge and a hiding place in a secret chimney closet at Capt. Ephraim Chapin's; and a sick soldier was kindly cared for at Parson McKinstry's.

In 1782 the Legislature had passed "an Act granting a Lottery for erecting a Bridge over Chickabee River on the Road leading from Springfield to Hadley in the County of Hampshire," "as much Expense, Difficulty and Danger attend the passing of the River." Two hundred pounds had been appropriated by the town, and it had also "voted to take all the Lottery tickets unsold," and to be responsible for the prizes. The bridge was finished in 1783, some time before any bridge was built over the Connecticut.

In 1786 "the Inhabitants on the West Side of the River" desired to be incorporated into a separate parish, and a committee—Lieut. John Miller, Lieut. Charles Ball, and Mr. Lucas Morgan were chosen to

petition the General Court. There were delays and complications, but the matter was finally settled in 1792 to the satisfaction of both parties. The church, now the First Church of Holyoke, was not organized until 1799. The eleven members had been, nearly all of them, members of our Chickopee church.

Dea. Edward's Diary, a part of which is preserved, is interesting as showing the men and women and the times. The first entry is on September 9, 1745, "A cool, foggy morning." He tells us of the weather, of his hunting and farming; of "the savage Indian foes" and their attacks upon the settlements; of his journeys to Northfield and to Boston, of his subscribing for a newspaper—a Boston paper;—of the building of a schooner, "The Hampshire," by the neighbors to carry their produce to market at Hartford, which makes but one successful trip and "is lost! about 10,000 cwt. lading and all!"; of the building of the Meeting House and schoolhouse; of the texts and sermons; of his going "last night (May 28, 1752), to L. — M. — W., & urging the affair of matrimony to be accomplished;" of being "Published at Springfield." And we rejoice in the record, "6 July, 1752, The author of this journal married about this time."

We can sympathize with the people, when on "March 24, 1748/9," it is recorded, "A long spell of very muddy travelling this Spring."

June 9, "This day was observed as a day of humiliation and prayer through the Province, on account of y<sup>e</sup> distressing Drought."



December 28, 1751, "We are informed that some in Boston who keep thermometers find that several days this week, it is colder by 7 or 8 degrees than has been known for several years past."

Nov. 13, 1753, "About 11 o'clock in y<sup>e</sup> forenoon to y<sup>e</sup> surprise of many was heard y<sup>e</sup> report as of a large Cannon in the air, and by some in Connecticut the same, an Alarm of a Drum following by the space of several minutes."

May 23, 1766, "The School House in Hartford Blowed up by Powder. Killed & wounded. Oh! Sad Effects of intemperate joy for the Repeal of the Stamp Act."

This is the last entry preserved.

This old letter, carefully preserved among old records, wills, and deeds, shows that the course of true love did not always run smooth with the young men and maidens of the "Antient" days.

September 27, 1770.

Sir, I take the Liberty To write to you on a Subject I never meddled with Before. I Desarn a Very Great alteration in a Sartain female Sence your absence from here, and such uneasyness of mind as I fear the Event. She is sensible of her abuse to you, and desires you would give Her one opertunity more to Speak to you and if you will grant her the favour, you may make some Business with me, and I will Give you a Secret opertunity, and Sir, if you will not Do it for her Sake, please Do it for mine.

I am not about to Bring you into a Snare. Whether you comply or not Pray keep this an entire Secret.

Your Humble Servant.

A few colored people were held as slaves, but slavery was always a mild form in Massachusetts. Pompey and Betty, who were married Nov. 10, 1755, belonged to Phineas Chapin. Bowen was owned by Landlord Abel; and Caesar, by Lieut. Japhet. Caesar ran away. Rev. Peletiah Chapin, who had married the daughter of Lieut. Japhet, went in search of him, but stopping to preach lost him again. History does not say if he was ever found. Boston was bought from Charles Colton by Capt. Ephraim Chapin in 1760, for "Fifty-five Pounds Lawful Money." Another was Stephen, whose name appears on the tax list, but with no intimation of his owner.

From 1779 to 1785 there are no Parish records. Meanwhile, Mr. McKinstry had been growing feeble, and with loss of vigor his voice was growing weak. The young people were not coming into the church, and there seems to have been general dissatisfaction. The times were hard, and by the division of the Parish the church was to lose some strong men on the west side of the river. An effort was made to secure the resignation of Mr. McKinstry, and one faction went so far as to close the meeting house. But Mr. McKinstry had been settled for life, and, reasonably enough, was unwilling to give up his pastorate.

After long discussion, and much recrimination, the matter was very wisely settled by a Council, of which Dr. Bezaleel Howard of Springfield was scribe.

Mr. McKinstry retained his parish. He was to perform such ministerial services as the Parish desired and his strength allowed. In return he was to receive from the Parish £18 a year, and fifteen cords of wood. It was voted to secure as colleague "a learned and orthodox minister." Rev. Stephen Bemis, who had studied theology with Rev. Dr. Lathrop of West Springfield, and had married a daughter of Capt. Phinehas, was called, but he declined. For sixty-one years Mr. McKinstry was pastor of this church, but for only thirty was he in active service. He died in 1813.

Dr. Lathrop, who preached his funeral sermon, speaks of him as "a man of good natural abilities, a respectable scholar, and a sound divine, a man of exemplary piety, a modest disposition and unwavering patience under long continued trials."

In 1796 it was "voted to hire a master to instruct in Singing." This was of course Church Music. Watts' Psalms & Hymns was in use here, very soon after its first introduction into the country, and there was a choir in the meeting house, almost from the very first. In 1798 "voted to see what number of persons are likely to attend a Singing School should one be set up in the parish." Sufficient interest was shown to raise \$40. Mr. Stickney was the first master. Among later teachers were Joseph Pease,

Dea. Asa Pease of Granby, Cyrus White of South Hadley, and Reuben Goodman. Master Stickney's Singing School was the beginning of a series which continued, winter after winter, for more than fifty years.

In 1785 Col. Abel Chapin built the old brown house, where he "kept Tavern" for many years, hanging out under the old elm tree the sign which told of good cheer and hospitality within. This sign, still in existence, shows on one side haystacks and sheaves of grain, on the other an ox and sheep with the name, S. Chapin, in large letters underneath.

Col. Abel was a large farmer, and fattened cattle for the Brighton and New York markets, cattle which were the wonder and admiration of all. His son, Sumner, after him, continued the tavern and the fattening of cattle. Both father and son received many premiums for their stock. Some of us remember the beautiful Short Horns coming home from Cattle Show with their blue ribbon premium badges tied to their horns.

It has been the fashion with some of this day and generation to deride the narrowness of old New England times. It is true that life in those days was very simple, but that life can hardly have been amusingly narrow, which dwelt continually on the tremendous realities of Liberty in this world and of Salvation in the world to come; and to the sweet and wholesome influence of these homely lives we owe much that is good in these latter days. Devout in



HOUSE BUILT BY COL. ABEL CHAPIN IN 1725.  
Now owned by his grandson, Chester W. Chapin.



thought and habit, no people ever had truer reverence for God, the Bible, or the Sabbath.

Family worship was almost universal, as was also the custom of asking a blessing at the beginning and of returning thanks at the close of every meal. In most families the Sabbath began and ended at sundown, but a few thought with Mr. Pyncheon, that "the Lord's day did begin with the natural morning at midnight, and end with the natural evening at midnight."

At first there were few clocks or watches, the hour glass, sun dial, and noon mark being used to mark the time. But by the close of the last century, tall clocks had become common.

Homespun was the common, everyday dress, but most men had a Sunday suit of English broadcloth, while their wives had one or more silk dresses. Cloaks of beautiful red broadcloth were worn, and, occasionally, one of black satin.

Mrs. Kezia, wife of Major Moses, who was married in 1785 and died in 1822, left a wardrobe that would be elegant even in these modern days.

Every young girl had her chest or drawers of bed and table linen, blankets, coverlids, underwear and stockings, probably spun, woven, and knit by her own hands. The store accumulated from year to year, and was ready for her marriage, when that came, or, if she remained unmarried, perhaps she needed it all the more. It was called her "setting out," a quaint term to indicate the new life upon which she entered.

The first carpets were "Home made." They were of wool, with beautiful stripes of bright colors, and were filled with coarse heavy linen yarn.

"Boughten" carpets, as they were sometimes called, did not come into these homes until after the War of 1812. Mrs. Giles Chapin, Betsey Chapman of Ellington, brought two carpets when she came, a bride, to Chicopee Street in 1816. By 1830 they were common in every "North" or "South Room," as the parlors of those days were generally called.

The houses were warmed by fireplaces, great caverns filled with backlog and forelog as foundation for the smaller wood laid on top. The cooking was all done at the kitchen fireplace, which was furnished with a crane, with hooks and trammels for hanging pots and kettles, while below on the hearth, in a bed of coals, stood spider, skillet, or famous bake-kettle. Most of the baking was done in the brick oven, and no more delicious and appetizing food was ever eaten than came from these old brick ovens.

The big kitchen was the living room, and was the most attractive room in the house. There on winter evenings

"Shut in from all the world without  
We sat the clean-winged hearth about.  
Content to let the north-wind roar,  
In baffled rage at pane and door,  
While the red logs before us beat  
The frost-line back with tropic heat."

As matches were unknown, every house had a tinder box, with flint and steel, and scorched linen, for



striking fire, when necessary. But great care was taken to preserve the fire, by covering it with ashes, when not needed. Sometimes fire was borrowed from a neighbor, and there were town laws ordering, that "fire shall always be covered, when carried from house to house."

The warming pan was part of the furniture of every house. This was a covered brass pan with a long handle, often of mahogany, which was filled with coals, and passed between the sheets at bedtime to take off the chill. It was used in sickness, or in extreme cold weather, when the children and old people were treated to a warm bed.

Foot stoves were common, and were often carried to meeting, filled with coals from hard wood or cobs. The old Meeting House must have been a bitter cold place in winter, for fire in the House of God would have been considered an enervating luxury. It is remembered that when the question of putting a stove into the new Meeting House came up for discussion, one man remarked: "If you had more of the grace of God in your hearts, you could keep warm enough without a fire."

Candles were the only artificial light at first and for many long years, excepting candle wood, a name given to pine knots, of which a plentiful supply was always kept for use. They were burned in the fireplace during the long winter evenings, giving a brilliant light to the big kitchen. Candles were made at home by dipping the long wicks in hot melted tallow.

Dipping candles was a most interesting process. Under the skillful hand of the housewife they grew into the proper size and form, and when the number of dozens needed for family use was completed, they were properly cooled and laid away in store in the candle box.

After the death of friends, it was customary to "put up a bill" as it was called, "asking the prayers of God's people, that the affliction might be sanctified to the surviving family and friends." The relatives all sat together, and some who were never seen in church dared not lose their respectability by staying away at this time. On one occasion, the minister prayed so earnestly for a family of motherless children, asking that the loss might be more than made up to them, that the father was indignant, saying, "He prayed that the Lord would give them a better mother." This custom was continued here until quite recently.

The old Burying Ground was opened in 1741. Miss Sarah Hitchcock of Brimfield, who died while visiting relatives here, was the first to be laid there. It was enlarged in 1797, when forty-five dollars was spent in caring for it, and when it was taken in legal form under the care of the Parish. Since that first burial, over seven hundred of our ancestors, relatives, and friends have found their last resting place in this quiet spot.

The gladdest day of all the year was Thanksgiving Day, for to us of Puritan ancestry Christmas was then unknown (Christmas was kept for the first time in

Chicopee Street in 1867). No New Englander can ever forget and no outsider can ever understand the meaning of "getting ready for Thanksgiving." For weeks beforehand, all the housekeeping arrangements were planned for it. The farm work was hurried up that the boys might be ready to begin school "the Monday after." New shoes, new gowns, new bonnets and hoods and cloaks were made ready—everything must be in order for the great and joyful occasion.

Pies without number, and in bewildering variety, found their way from the fragrant big brick oven to the buttery shelves. The raised cake, a modification of the English plum pudding, was a work of art. It was always baked on the week before. At least twenty-four hours were required from the making of the yeast before the beautiful brown loaves gladdened the housekeeper.

Then came the long watched-for Sunday when the Proclamation was read. And when the minister rose in the great pulpit, opened the big sheet printed with the big letters, and, after reading the causes for thankfulness which the pious heart of the Governor had suggested, closed with the stirring words, "GOD SAVE THE COMMONWEALTH OF MASSACHUSETTS," our hearts beat fast with pride and patriotism.

Going to meeting was a part of Thanksgiving Day. It was a re-union of friends, for children and grandchildren came to the old home to keep the day in glad remembrance. Special music was always prepared,

and the Meeting House rang with Psalm and Anthem.

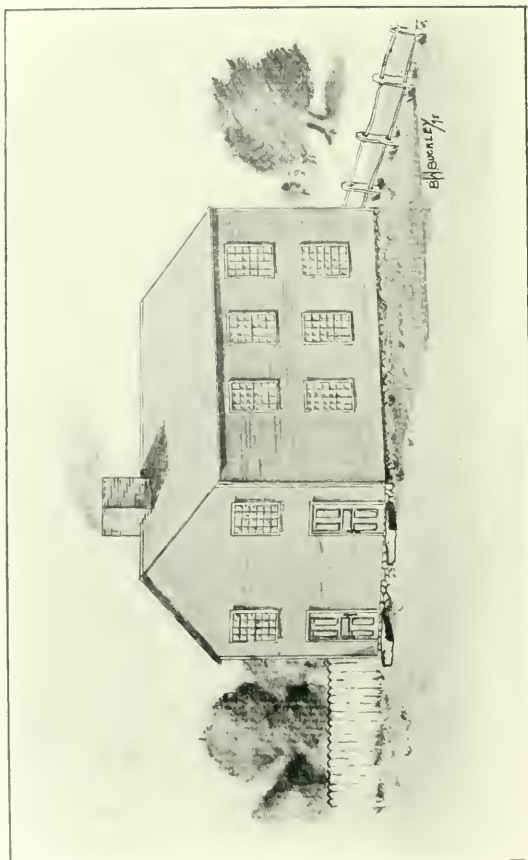
The dinner table was loaded with all the good things which the farm could supply and the skill of the housekeeper provide. One thing must not be forgotten, which was always on the table, the chicken pie. The turkey might sometimes be left out, but the chicken pie never.

The first house in Willimansett was built by Abel Chapin (Landlord Abel), probably about 1720. No other settlement seems to have been attempted for many years. Some time before 1777, Rev. John Pendleton, Collins Brown, Gillis Frink, and Eleazar Wright had built houses in Willimansett. Rev. John Pendleton was a Baptist minister, and preached occasionally. His house stood near the South Hadley line. He was killed by a fall from his horse. After the Revolutionary War, a brother of John, Caleb, the father of Nathan and Jesse, settled near him.

Capt. Joseph Griswold came about this time and built the house now the home of his granddaughters, Miss Elizabeth Mack and Mrs. Helen M. Stratton. Here he kept tavern until his death in 1829. For nearly forty years the old sign with the British Lion on one side, and the American Eagle wearing on its breast a shield with the Stars and Stripes, on the other, welcomed the traveler.

By 1761 the number of children had increased so much as to make the old school building uncomfortably small. This was taken down, and what some of





OLD RED SCHOOLHOUSE.  
Built in 1761. Taken down in 1846.

us remember as "The old Red Schoolhouse" was built on the same lot—in later years, between Dr. Amos Skeele's on the north, and Dea. Joseph Pease's on the south. It was an excellent building for the time, well built and substantial. It was of two stories and fronted the south. At first there were fireplaces, afterwards box stoves were substituted for these, one of them being large enough to hold four-foot wood. It was not only schoolhouse but Parish house, and was used for a variety of purposes,—Prayer Meetings and Lectures, Singing Schools, Debating Societies, Spelling Schools, Temperance and Anti-Slavery meetings, and sometimes a Justice's Court. In the lower room the desks were on three sides, rising by steps to the last row against the wall. Upstairs the seats and desks were movable. The older scholars occupied the room downstairs; and the little ones, the upper room. Sometimes there was a private school in the upper room for the more advanced scholars. In this room there was a pair of globes, an orrery, and a prism.

The names of only two of the teachers of the early days are known, Samuel Ely and Samuel Leonard, Jr. In 1773 the latter received "£7 for teaching the school in Upper Chicopee the space of six months." For many years there were frequent changes in the teachers. A young woman taught all the scholars in the summer and the younger scholars in the winter, but a man was thought necessary to govern the large boys in the winter. He was often a college student.

This schoolhouse also was built by the people of the Street; but two years later, in 1763, the town voted "Six Pounds to Ensign Phineas, Ephraim, and Edward Chapin of Upper Chicopee towards paying for the schoolhouse." The Spelling Book and Catechism were the first books studied. The Testament was the first reading book. Writing was taught, and simple arithmetic. Fine penmanship was considered an accomplishment. Later The Schoolmaster's Assistant, often called Daboll's Arithmetic, came into use and kept its place for a long time. In 1783 Webster's Spelling Book with its fables and wonderful pictures made the children glad, and the next year Morse's Geography told most wonderful things about the earth's surface. The Art of Reading and The American Preceptor were added to the Testament for reading books, and Murray's Grammar began to teach "how to speak and write the English language correctly."

By 1830, Smith's series of school books, Grammar, Geography, and Arithmetic, was in common use. Peter Parley began his story telling about this time, and continued it in Geography, and in the First, Second, and Third Books of History. Emerson's Arithmetic, with its pretty pictures, was the first child's Arithmetic; and Colburn's Mental Arithmetic was the standard for more than forty years.

Those of us who had the good fortune to be brought up with the interesting series of Readers published by G. & C. Merriam, remember them with



delight. The Easy Primer, The Child's Guide, The Improved Reader, The Intelligent Reader, The National Reader, and The Village Reader, were for their time quite equal to any modern system of school books. But what shall I say more? For time would fail to tell of all the books read and studied in The Old Red Schoolhouse, during its existence of more than eighty years. In 1842 it was moved from the place where it had stood so long to the lot where the present schoolhouse stands, and in 1846 it was taken down.

For a long time the schools were opened and closed with prayer. The scholars were quietly dismissed at night, each one stopping at the door, to bow or "curtsey" to the teacher. Children were expected to show the same civility to older persons whom they met in the street. This custom was continued as late as 1835, and some of us can remember how we ranged ourselves in a row, to "make our manners" as the stage went by.

Dea. Edward lived until 1800. He was, as we have seen, one of the strong men, in parish, church, town, and state, well educated, of large sympathies, sincere piety, and consistent life. One of his sons was Dr. Calvin Chapin of Rocky Hill, Conn.,—one of the six ministers who organized the American Board of Commissioners for Foreign Missions. The Rev. Dr. A. L. Chapin, late President of Beloit College, was a great grandson. Dea. Edward's wife, Eunice Colton of Longmeadow, survived him a number of years. She

was known by the quaint name of "Granny Deacon"—not a term of ridicule, but of affection, for she was very much beloved. She was a sweet singer, and, in her visits among the neighbors, used to carry her hymn book in a bag, and sing to the children, some of whom never forgot her clear voice and pleasant ways. Their house, built in 1751, was burned in 1871.

A very practical church unity existed at this time, for among those who often preached here with acceptance was "Father Rand," so long the useful and well-beloved pastor of the Baptist Church of Ireland Parish. In 1804 it was "Voted, that the people of the denomination of the Baptists, have a right to use the Meeting House for one year, in proportion as they pay their taxes." This vote was repeated in subsequent years, probably until the Baptists were strong enough to organize for themselves. In 1816 they were holding services of their own in Willimansett.

Wagons and carriages were not seen in Chicopee Street until after 1800, as every one rode on horseback. We do not read, however, that they frightened the horses, as was the case in Blandford, where a town meeting was called to forbid their use on this ground. Happily the effort was unsuccessful. Capt. Phinehas was one of the first to own a chaise, and Dr. Skeelee had one about the same time. Mr. Ruel Vanhorn of Lower Chicopee owned the first double carriage and drove a pair of handsome white horses.

Every able-bodied man between the ages of 18 and 45 was required to train, and Training Day became a

regular, though not a legal, holiday. Twice a year the drums and fifes sounded the call to duty. The Spring training was near home, a Company training. In the fall the whole regiment trained together. Much enthusiasm was manifested, and many titles were won in this service.

Col. Silas greatly enjoyed military practice, and gave time and money to it. It is remembered of him, that on the last day on which he rode as colonel at the head of his regiment, he spent one hundred silver dollars, in entertaining his officers and soldiers.

Col. Levi C. Skeeel was the last man in Chicopee to receive a commission, under the old laws. This commission is dated March 5, 1835, and is given by "His Honor, Samuel T. Armstrong, Lieutenant Governor and Commander in Chief of the Commonwealth of Massachusetts." Soon after this changes were made in the statutes, and he was "honorably discharged at his own request in 1837."

One familiar feature of those old days, the later, not the earlier ones, was the Post Rider, or, as he was commonly called, "The Post." Every Wednesday morning brought Mr. Alfred Judd from South Hadley on his way to Springfield. On Tuesday, he rode to Northampton, bringing from there the Northampton Courier and Hampshire Gazette, which he distributed to subscribers along his route. There were a few in Chicopee Street who preferred the Northampton papers. Wednesday P. M. saw him returning with the Springfield Republican, Springfield Ga-

zette, and Hampden Post. How eagerly we used to watch and listen for the blowing of the horn which announced his approach! His wagon was usually well loaded with boxes and bundles, for express companies were not yet. Sometimes he carried letters and occasionally passengers. Winter's cold or summer's heat rarely kept him from his weekly round, and the memory of his regular visits is among the pleasant things of childhood.

We must not forget the stage, which twice a day, for many years, rumbled through our Street. After 1823 it brought and carried the mail. The yellow coach, with its four horses, was the most elegant conveyance imaginable, and how we children envied the people who found it convenient or necessary to travel in that luxurious manner. At first one coach was sufficient for the needs of travel, but in the years just before the building of the Connecticut River Railroad three and four crowded stages passed daily.

The years passed on. One by one the old men, good and true, and the women, gracious and faithful, were gathered to their fathers. In 1804 there were but seven male members in the church. This year Dr. Amos Skeele moved into the place; and a little before this a young man, Joseph Pease, had married Bethiah Chapin, and opened the first store in Chicopee Street. Mr. Pease's life was unique in the number of offices and positions he was called to fill. He was first Mr. Pease, then Ensign, Captain, 'Squire, and Deacon. As a young man he taught school, was



HOUSE BUILT BY CORNELIUS ROSWELL CHAPIN IN 1793.

The house burning was on July 4, when the dinner was lamb and green peas. The house was bought by Dr. Amos Skeele in 1804, and remained in the family until it was burned in 1894.



a farmer, merchant, lumber dealer, and manufacturer. He was Representative to the Legislature. As Justice of the Peace he was often called to settle estates, sometimes to act as Judge, and occasionally to marry people. As a singer he had a fine tenor voice, and he often taught singing school, played the bass viol, and led the choir. Everywhere he was an esteemed and useful citizen.

Dr. Skeele was an earnest Christian, a man of indomitable energy, with the courage of his convictions and of a mighty faith. When his wife, a woman of rare loveliness of character, objected to moving to Chicopee because there was no minister, his reply was: "If we go to Chicopee, we will have a minister." At this time the Sabbath services were irregular, perhaps unattractive. For three or four months in each year, preaching was hired; at other times "Deacon's Meetings" were held, when a sermon was read.

After Dr. Skeele came he took charge of these meetings. Mr. Pease led the singing,—they always had good singing,—and Mr. Caleb Pendleton read the sermon. Mr. Pendleton writes in his Diary: "From the year 1800 in April to the present year (1824), I have for the most part assisted in Meetings on the Sabbath & at other times in the Parish, having read 456 Sermons, and many other pieces on Divinity in Meetings." Occasionally Mr. Osgood, the young minister from Springfield, or Mr. Storrs from Longmeadow, or Dr. Lathrop from West Springfield came

for a Sunday and administered the Lord's Supper to the few disciples left, Dr. Skeelee carrying on his heart continually his desire for a settled pastor.

Two helpers in his prayers and efforts might be styled, as the Apostle John styled his friends, "Elect Ladies,"—"Widow Lucy" and "Widow Mary," as they were called. "Widow Lucy" lived in the house which, until recently, stood in the corner opposite the church, once owned and occupied by Levi Stedman. She had been a faithful friend to Mr. McKinstry, and her house was open for service when the old Meeting House had been forcibly closed. Her faith in the future of the church was strong, and her prayers for its prosperity unceasing. The 2d Part of Watts's version of the 102d Psalm was her delight, especially the 1st, 2d, 5th, and 6th verses, which she often repeated, emphasizing the lines:—

"This shall be told, when we are dead  
And left on long record."

And

"It shan't be said that praying breath  
Was ever spent in vain."

Her faith was rewarded. A pastor was settled in May, 1824, and she lived until September of the same year.

"Widow Mary" was a younger woman, of deep piety and unusual executive ability. She was the widow of "Young Capt. Ephraim," as he was called to distinguish him from his father. She lived in the



house now owned and occupied by Mrs. Marshall Pease. It might be said of her, as of the beloved Persis, "She labored much in the Lord." Always ready for every good work, she was a blessing to the church and community, and died in a good old age.

Two young men joined the church during these days of darkness and depression, men of influence in the church and community—Orange Chapin and Giles S. Chapin. Both served the church as Deacons. Dea. Orange taught school for a while, afterwards he was farmer and surveyor, or civil engineer. He was Assessor and Selectman, and Representative to the Legislature. He was Captain of a military company, and was for more than thirty years Justice of the Peace. He was Clerk of the Parish for forty years, and Deacon for twenty-seven years.

Giles S. Chapin was Deacon for twenty-eight years. He, too, was Selectman and Representative. He was farmer and manufacturer, and a very successful business man. Both were men of earnest and sincere piety.

Dr. Skeelee's courage never faltered. His faith never grew weak. Financial embarrassment and hard times followed the war of 1812. But the country rallied, and the farmers were again prosperous. Wherever there was a ministers' meeting of any kind in the vicinity, association or ordination, Dr. Skeelee was there with his question, "Do you know of any minister we can get to settle among us?"

"Doctor, your church cannot support a minister."

"We are going to have a settled minister," was his invariable reply.

"Father, you are crazy," said his eldest son to him one day. "We cannot support a minister."

"Otis, I shall live to see a settled minister."

As physician he rode up and down the Street, across the plains to Ludlow, up the River to South Hadley, to Lower Chicopee, sometimes to West Springfield, always planning and praying for a settled minister.

Brighter days came at last. The Home Missionary Society was willing to help, and a call was given to the Rev. Mr. Ripley. Ireland Parish was looking towards re-union with us. But this project failed, and Mr. Ripley declined the call. About this time word came to Dr. Skeeel that the Rev. Alexander Phoenix, a man in middle life, just entering the ministry, was looking for a country parish in the Connecticut Valley. He had been a merchant in New York, where bereavement and pecuniary losses had turned his attention to a life of increased usefulness. This he hoped to find in the ministry. Having some income, salary was a secondary consideration.

Two parishes sought him. He would come and preach in Chicopee, and look over the ground. He came. A call was given him, but he hesitated. On the Monday morning after the last Sunday of his preaching as a candidate, as his horse was brought to the door, Mr. Phoenix stood a few minutes before mounting. "Well, Doctor, I will let you know in

two or three weeks, but I do not think I shall come here. As things are now, I think I shall accept the call to Hatfield. But you will hear from me soon. Good morning." Mr. Phoenix rode away. The Doctor turned, went into the house, and calmly observed, "In less than a year, that man will be our settled minister."

It made no difference to him that Mr. Phoenix had just told him that he should probably settle elsewhere. He was sure that this was the man the Lord had chosen for this church. His faith triumphed. In a few days the letter came. Mr. Phoenix accepted the call, on a salary of "\$400, with a vacation of eight Sabbaths."

Mrs. Phoenix was a daughter of Gov. Caleb Strong of Northampton, and both were connected with other prominent families in New England. They brought with them to Chicopee culture and refinement. It must have been a great change from the atmosphere of city life to a country parish in those days, but there was no friction in the relation of pastor and people. The people accepted him as their leader and example, in temporal as well as spiritual affairs, and revered him as few churches reverence a pastor. The older people followed him as a wise guide, the younger ones loved him as a father.

It is difficult for one who did not live here during Mr. Phoenix's pastorate to understand his influence. It was not that he was a great man. But he accepted the opportunity which came to him, and in ways most

wise and discreet he helped the people in their everyday life, while he

“Allured to brighter worlds, and led the way.”

For the sake of his oldest son, who was not a strong man, he bought a farm, brought new and improved breeds of cattle, and new methods of farming. His garden was an object lesson. Strawberries had been cultivated before. He brought finer kinds. He had beautiful flowers. He built the first picket fence. In his house he had a family school, which was open to the young women of the parish, who gladly availed themselves of the opportunity to attend it.

Mr. Phoenix was ordained and installed on Wednesday, April 28, 1824.

The following notice is copied from an old Church Record:—

“The day was solemn as well as interesting in the prospect before us, in the Ordination and Settlement of Mr. Alexander Phoenix at Chicopee, the 2d Parish in Springfield (Mass.) as a Pastor of the Church and People, and was performed in the following order, viz. Rev<sup>d</sup> Mr. Wright of Ludlow to make the Report of the appointment of the Ordination, the setting of the Council, and the duties assigned to each Minister to act on the day. The Rev<sup>d</sup> Mr. Knapp of Westfield made the Introductory Prayer. The Rev<sup>d</sup> Doct. Romeyn of New York to Preach the Sermon, from 2<sup>d</sup> Timothy 2 Chap. 15<sup>th</sup> v. The Rev<sup>d</sup> Mr. Gould of Southampton made the Consecrating Prayer.

The Rev<sup>d</sup> Mr. Williams of Northampton gave the Charge. The Rev<sup>d</sup> Mr. Osgood of Springfield gave the Right Hand of Fellowship and the Rev<sup>d</sup> Mr. Chapin of Granby, the East Society, made the concluding Prayer.

"All parts of duty were performed with Solemnity, and the Assembly appeared to have an attentive ear, and good order on the occasion.

"CALEB PENDLETON, JR., Clerk of the Ch."

One of the conditions of Mr. Phoenix's settlement was the repairing of the old Meeting House, or the building of a new one. It was decided to build; \$3000, in sixty shares of \$50 each, was raised by subscription, and the work was put into the hands of Shepherd & Whitmarsh, at that time a prominent building firm of Springfield. The building committee were Dea. Joseph Pease, Lewis Ferry, Jr., Orange Chapin, Joseph Chapin, Giles S. Chapin, Silas Stedman, and Stephen C. Bemis.

The lot of land on which the house was built was given by Eleazar and Mary Chapin Strong of Granville. Mrs. Strong was a granddaughter of Dea. David, and her home had been in the old house with the fortified door. Perhaps a few who read this will remember her as "Miss Polly." The Meeting House when finished "cost Four thousand, four hundred dollars, some odd cents." The beautiful mahogany pulpit, costing \$500, was given by friends of Mr. and Mrs. Phoenix.

The corner stone was laid on May 12, 1825, and the Meeting House was dedicated on Jan. 4, 1826. Mr. Phoenix preached the sermon from 2d Chron., 7th chap., 12-16th verses. The Rev. Messrs. Osgood, Sprague, and Gould assisted in the services. Dea. Asa Pease of Granby led the singing.

The committee to seat people on the day of dedication were Orange Chapin, Closson Pendleton, Dr. Rodolphus Perry, Chester W. Chapin, Stephen C. Bemis, Miletus Pendleton, and Joseph Griswold, Jr.

The slips were bought by individuals, and among the owners we find the names of Samuel Osgood, Edward Pyncheon, and Daniel Bontecue. The most valuable slips were the one set apart as the minister's pew, and the one on the opposite side of the house, bought by Joseph Pease for \$200. When the Meeting House was built, there was no other church between South Hadley and Springfield, though the same year a small Methodist church was built at what is now Chicopee Falls. The congregation here came from Willimansett, Chicopee Factory, and Lower Chicopee, and no one dreamed of the changes which a few years would make in the parish.

Mr. Phoenix's pastorate continued eleven years. His son-in-law says of him in his funeral sermon: "These years of pastoral labor in Chicopee were as full of peace and happiness as any man could hope for in this world." The wonderful revival which swept over the country, especially New England, in 1830 and 31, visited Chicopee, and large additions were

made to the church. But bereavement followed him here. Two sons, his namesake, a young man of twenty-five, and a bright boy were taken. In 1835 he left Chicopee and a sorrowing people to reside in New Haven. He died in Harlem, N. Y., Aug. 31, 1863.

His last thoughts, almost his last words, were of Chicopee. "Write — write to Brother Clark. Tell him,—tell them how much I love them." During twenty-eight years of separation, he had loved and remembered and prayed for his people, and here to-day there are grateful memories of him, and of the beautiful work God gave him to do.

Rev. E. B. Wright succeeded Mr. Phoenix in a short pastorate of four years. He was a good man, but easily depressed, and failure of health increased this depression. He was fond of singing and used to gather the children on Saturday afternoons. One half hour was spent in singing, and the other in reciting the Catechism.

The Rev. E. B. Clark came to us in the summer of 1839. He was acceptable from the first, and a call was given him, which was promptly accepted. He was ordained and installed Oct. 16, 1839. He was married to Miss Cornelia DeWitt of New Haven, Dec. 23, 1839, and the young people came at once to this, their first and only parish.

Mrs. Clark was a beautiful woman, lovely in person and character, and her influence in the parish was hardly secondary to that of her husband. How wisely and tenderly she sympathized, encouraged, and

comforted will never be forgotten by those to whom her gracious ministrations were given. Mrs. Clark died Jan. 17, 1880.

Mr. Clark was a good pastor and a good practical preacher. He was also a good citizen. His long life among us gave him the feeling that all these homes belonged to him, whether the inmates attended our church or some other. He knew every one, and every one knew him. The generation which grew up under his influence were largely indebted to him for the formation of their character.

For many years he was a member of the School Board, both in Springfield and Chicopee. He was a public spirited man. He planted shade trees. He cared for the parsonage. He was intensely patriotic, and served on the Christian Commission during the Civil War.

. The needs of the soldiers found a ready response from the hearts and hands of our people. Soldiers' Aid Societies were organized. Lint and bandages were prepared. Apples dried, comfortable garments for the sick and wounded made ready; garrets and closets were ransacked, and beds and blankets sent to the army.

. When the news of the fall of Richmond came to Chicopee, Marshall Pease was the first to hear it. He rushed to the church and rang out a peal of joy on the old bell. Mr. Clark came hurrying in to know the cause of this midday ringing.

. "Richmond has fallen!" shouted Mr. Pease.



"Then let us sing the Doxology," said Mr. Clark, and there, alone in the old church, the two sang,—

"Praise God from whom all blessings flow."

They had sung the words together many times before, they sang them many times after, but never with deeper feeling or more thankful hearts.

It was during Mr. Clark's pastorate that the Underground Railroad ran through Chicopee Street, with stations at Otis Skeelee's and A. G. Parker's. Mr. Clark was not unwilling to be of assistance on this line, and at one time kept in his family several weeks a bright and valuable colored man, who was in hiding from his master.

One of Mr. Clark's valued and trusted friends was Dea. Sidney Chapin, a man whom we all love to remember. He was a wise counselor, a generous giver, a faithful friend, a beloved officer in the church, a man of blessed memory.

Mr. Clark's only son is the Rev. Dr. Clark of the Tabernacle Church, Salem. The daughter, Cornelia, died in 1883.

Mr. Clark was pastor of this church for thirty-six years, being dismissed in October, 1875. The changes of these years are suggested by his farewell sermon. In this he says that only one person is present who was in active life in the parish when he was settled. In November, 1883, Mr. Clark married Miss Rosetta Wilcox of New Haven.

After his dismissal he remained in Chicopee Street

until 1888, when he removed to Springfield. Mr. Clark died April 23, 1889. He left with his people the benediction of a faithful and loving pastor, and an earnest and consecrated life.

It is quite impossible to record all the reforming and philanthropic influences of these later days. The Temperance Society with its 130 autograph signers to the Pledge; organized at first as the "Men's Association," it was afterwards "voted, to take in the Ladies." Nearly every family is represented. The Columbian Debating Society, the Pledge for keeping the Sabbath, the Maternal Association, the Moral Reform Society, the Colonization Society, the Anti-Slavery Society, the Monthly Concert of Prayer for the Conversion of the World, and the Weekly Prayer Meeting. The Monthly Concert was on the first Monday evening of every month, and the Prayer Meeting on Thursday evening of each week. The latter was called the Conference Meeting, and was held "at early candle light." All these meetings were in the school-house.

The faces and forms of the godly men of those days and the sound of their voices in prayer, are as distinct in memory as if it were only yesterday.

Six men were always there, and always in the same places: Dea. Simeon Stedman, Dea. Giles S. Chapin, Mr. Lewis Ferry, Mr. William Chapin, Dr. Skeelee, and Dea. Joseph Pease. Others may have been as faithful, but they did not always sit in the same place, and so made less impression on the mind

of a child. After the death of Dea. Joseph Pease, Mr. William Chapin was chosen in his place, but declined the office. He was a good man and true, and worthy to be held in remembrance among the fathers of those days.

The story of the two hundred years is told. We began our existence as the 5th Parish of Springfield. After 1763, when Wilbraham was set off as a separate town, we became the 4th Parish. These changes remind us of the old days when scholars worked their way "up the class." In 1775 West Springfield was organized, and again, we "went up" and became the 3d Parish. In 1783 Longmeadow left the old town, and we were promoted to the second place, which we kept for more than sixty years, until in 1848 we "went to the head" as the First Parish of Chicopee.

The old Parish was at first a territory. Now it lies within the bounds of a single country street. While there has always been a steady drain upon the life of our community, Chicopee Street has from the first possessed a wonderful vitality. The men and women who have gone out from these homes have gone to build up other churches, to bless other communities, to brighten other lives. They have been a race of workers. They are artisans, mechanics, farmers and manufacturers, business men, lawyers and doctors, teachers, editors, and clergymen.

Rejoicing in our past, a few of us still keep the old home, and watch and wait with earnest longing for the coming of better days.



## APPENDIX

REMINISCENCES BY JUDGE E. W. CHAPIN OF HOLYOKE

READ AT THE ANNUAL ROLL CALL MEETING OF THE FIRST CHURCH  
IN CHICOPEE, SEPTEMBER 30, 1897

*My Dear Friends:—*

The occasion which calls us together awakens feelings of pleasure and of sadness; of pleasure, to meet old friends whom we have been accustomed to meet in this time honored place, of sadness as we miss the sight of familiar faces and fail to receive the cordial greetings of friends of Auld Lang Syne. As we think of different friends who have left us we long "for the touch of a vanished hand and the sound of a voice that is still." But, if we have profited by the messages delivered from the sacred desk, and remembered the words of wisdom in Holy Writ, we cannot fail to recognize that our loss is our friends' gain; that absence from the body is presence with the Lord; that joys of immortality surpass those of time. For ourselves,—

" 'Tis sweet as year by year we lose  
Friends out of sight, in faith to muse  
How grows in Paradise our store."

This is a world of change, and yet as I compare the changes of Chicopee Street with those of Holyoke and other places about here it seems to me there are less here than in the crowded city. This beautiful street with its wide spreading elms standing in front of ancient dwellings looks as attractive as ever. The Connecticut River flows by with the same slow and steady current as in days of yore, but commerce has put it to new uses; freight that used to pass up and down this river and through the old

canal by the slow moving canal boats, is now carried on the swift moving cars. The poet of old time wrote in its praise,—

“Roll on, loved Connecticut, long hast thou ran,  
Bringing shad to Northampton and pleasure to man.”

It brings no longer shad to Northampton. Fishermen no longer gather in nets at South Hadley Falls the shiny fish which each spring used to bring up the river. The fishermen now stand in vain upon its shores to lure the unwary fish with tempting bait. They have left the stream, which has not the purity of former days. When the first dam was built at Holyoke the Connecticut River rebelled against being stopped, and broke away from its restraint, carrying the dam with it in its course. As I stood by the river bank in Willimansett when a boy and saw the river filled with timber and logs sweeping past, I recall old Mr. Sikes, who was then a member of this congregation, always ready with some Bible quotation, repeating on this occasion a verse from Proverbs, as he watched the turbulent waters bearing away the timbers of the new dam. “Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away, as an eagle toward heaven.”

Chicopee takes its name from the Indian name of Chicopee River, which is said to mean the “River of Elms.” All in this vicinity at first attended church at Springfield, and forded the Chicopee River at what was called “the Indian wading place” back of the Dwight Mills. It was not until 1783 that a bridge was built across the Chicopee River. There is a story told of one of the early settlers who trafficked with the Indians for furs. Not finding him at home, the Indians went to Springfield and found him at church, but he would say little to them beyond letting them understand that he would trade with them the next day. One of the Indians inquired the cause of so many white men assembled together, and the man, with an eye to business, replied they were putting down the price of beaver skins.

The difficulty of attending church in Springfield led to the erection of a church in Chicopee Street in 1752; as there was no church in Holyoke then, the early settlers there were obliged to cross the Connecticut River to attend church here in Chicopee Street. Then no bell was here to call to church, and when the

first church of the valley was built, as the hour for worship on each Sabbath morning came around, the people were called together by the beating of a drum. Conveniences of light and heat were not present with our ancestors as with you. There was no fire in the first church, and if any attempt was made to carry any substitute it was done in the shape of a foot stove containing a pan of live coals, having a secure covering perforated with holes to let out the warmth within. I have seen in the attic of my old home such a foot stove, which was carried by my parents to church to warm the feet of the occupants of our family pew. Many of us remember the long box stove which formerly stood near the easterly end of the audience room of this church, having a long pipe extending across the church and turning upward towards the roof a short distance in front of the pulpit. It had, too, I recollect, a large pan attached to the knee of the pipe to catch any stray rivulets that might course down the pipe from the roof and fall otherwise on the heads of the listeners below. My mother told this story of the introduction of the first stove into the church. Some woman opposed the innovation, fearing the heat would be too oppressive. The stove, however, was put up, but for some reason no fire was built in it the first Sabbath. This, however, was not known by the woman, who was so overcome by anticipated heat that she was compelled to leave the church during the service.

The old choir gallery has ceased to be occupied by the choir but I cannot forget its associations. No stately organ was it our fortune to see there, but we were not without our music. The last bell had not ceased to ring before we used to see old Mr. Goodman, with his big bass viol, leave the little red house across the street a short distance above here, and with slow, dignified tread enter the church and climb the stairway to his elevated place, and immediately proceed to tune his instrument and awaken divers wondrous noises from its recesses, until at last the right sounds were evoked and all was in readiness to accompany the choir. As I had a side seat in the northwest corner of the church, I could see the different church members as they came in and took their places Sabbath after Sabbath with prompt regularity. I recall the time when a change was proposed in regard to the position to be occupied by the congrega-

tion, as the choir was then in the rear of the church. It had been for a long time customary for the congregation to turn around in their pews to face the singers. The pastor suggested that a change be made and the congregation face the minister instead of the choir, and proposed that the audience stand as they rise. All did not readily accept this innovation, I remember; and I was amused from my side seat to see the result, those in some pews, remaining as they rose with faces turned towards the pastor, while those in the next pews in front would rise and turn towards the singers. You have now been prevented from having any such dilemma by placing both choir and pastor in front of the congregation. The Sabbath school which gathered at the close of the morning service was always of great interest to me. The class of boys which gathered there, while I cannot say that they gave the earnest study to the lesson which they have given in later years, were not members by any means of a Quaker meeting; having been separated for several days the meeting was one partaking of a social as well as of a religious nature. If a boy had purchased a new pair of boots from Mr. Adolphus G. Parker's shop during the week he was sure to exhibit them to his fellows, and the same was true of other new articles of wardrobe. I think Miss Julia Ann Chapin and the other teachers who had the charge of our class found it a lively one, but the members held their teachers in great respect and have always remembered their kindness and sympathy. I have never regretted my connection with classes in the Sunday school. As I grow older I am more and more convinced that we do not appreciate the value of Bible study as we ought. The treasures of wisdom which the Bible contains if stored in the heart of the possessor will bring him greater happiness than the possession of the gold mines of the Klondike in the Yukon valley. It is the hope of an immortality taught in pulpit, Sabbath school, and Christian homes that brings comfort to us on an occasion like this, when we call to mind the different members of our households whose presence we miss. The God of Abraham, Isaac, and Jacob "is not the God of the dead, but of the living," and we commend the childhood faith taught us in Wordsworth's poem of the little cottage girl of eight years, a part of which I quote.



- " 'Sisters and brothers, little maid,  
How many may you be?'  
'How many? seven in all,' she said,  
And wondering looked at me.
- " 'And where are they? I pray you tell.'  
She answered, 'Seven are we:  
And two of us at Conway dwell  
And two are gone to sea.
- " 'Two of us in the churchyard lie,  
My sister and my brother;  
And in the churchyard cottage, I  
Dwell near them with my mother.'
- \* \* \* \* \*
- " 'How many are you, then,' said I,  
If they two are in heaven?'  
The little maiden did reply,  
'O master, we are seven!'
- " 'But they are dead; those two are dead!  
Their spirits are in heaven.'  
'Twas throwing words away: for still  
The little maid would have her will,  
And said, 'Nay, we are seven.' "

Rev. John McKinstry was the first pastor of this church and a faithful servant in his pastoral work. His successors have all been devoted servants of the Lord, and left noble examples of lives of usefulness. My acquaintance with the pastors here commenced with Rev. E. B. Clark. He was a faithful steward during his long pastorate and, like the venerable pastor Goldsmith describes,—

"In his duty, prompt at every call,  
He watched and wept, he prayed and felt for all."

He was faithfully assisted by his beloved wife, and all who have met that saintly woman will ever remember the ready smile and kind greetings she always gave. His children will always be

pleasantly remembered by us and we all rejoice in the successful work of his son in the city of Salem. This parish has certainly been blessed in its choice of pastors from first to last. We all bid the present pastor God speed in his work here. To make the most of life, we may wisely study the examples and experience of those who have preceded us, and the faith and self-sacrifice of our fathers and mothers should not be forgotten. A reverent recognition of God's government was theirs. A conscientious desire to know, and do, their duty influenced their minds and controlled their actions. Even their failings leaned to virtue's side. By a comparison of the present with the past the young people of to-day may be led to prize more the opportunities before them. We live in an age of progress. Knowledge to our eyes "has unrolled her ample page rich with the spoils of time." Our choices need to be made with the greatest care. The calls to action are many, but what to do, and how to act, is not always clear. We need the wisdom and experience of the past to guide us. As we return to this venerable and consecrated place, we are glad to find here still so many old acquaintances and friends, descendants of the old families, whose lives and virtues we recall with so much pleasure.

"Happy he whom neither wealth nor fashion,  
Nor the march of the encroaching city drives an exile,  
From the hearth of his ancestral homestead.

"We may build more splendid habitations,  
Fill our rooms with paintings and with sculptures,  
But we cannot buy with gold, the old associations."

PASTORS AND DEACONS OF THE FIRST CHURCH  
OF CHICOPEE

PASTORS

Rev. John McKinstry, 1752—1813.  
Rev. Alexander Phoenix, 1824—1835.  
Rev. Ebenezer B. Wright, 1835—1839.  
Rev. Eli B. Clark, 1839—1875.  
Rev. William E. Dickinson, 1876—1887.  
Rev. Collins G. Burnham, 1888—

DEACONS

Benjamin Chapin, 1752—1756.	Giles S. Chapin, 1834—1863.
David Chapin, 1752—1776.	Orange Chapin, 1840—1863.
Samuel Cooper.	Sidney Chapin, 1863—1875.
Edward Chapin, 1773—1800.	Nathan Mosman, 1863—1866.
Amos Skeelee, 1813—1825.	Marshall Pease, 1866—1896.
Simeon Stedman, 1825—1834.	William D. Chapin, 1875—
Joseph Pease, 1825—1839.	Pascal J. Newell, 1896—

MINISTERS WHO HAVE GONE OUT FROM THE CHICOPEE STREET  
CHURCH

Rev. Sewall Chapin,	Rev. Samuel Chandler,
Rev. Walter Chapin,	Rev. Charles Peabody,
Rev. Calvin Chapin, D. D.,	Rev. John Alexander McKinstry,
Rev. Chester Chapin,	Rev. DeWitt S. Clark, D. D.,
Rev. Ephraim Chapin,	Rev. Amos Skeelee,
Rev. Alfred Wright,	Rev. Francis L. Palmer.

## SINGERS IN THE OLD MEETING HOUSE

Joseph Pease, Chorister.

Lucy Griswold, Counter.

Orithya Chapin, Counter.

Mary Chapin,  
 Betsey Chapin,  
 Mabel Griswold,  
 Roxana Skeelee,  
 Marcy Skeelee,  
 Hannah Van Horn,

Sophia Van Horn,  
 Louisa Van Horn,  
 Rhedexa Chapin,  
 Frances Chapin,  
 Melia Chapin,  
 Dorcas Lima Warner.

Harvey Chapin, Tenor.

Levi Stedman, Bass,  
 Alpheus Chapin, Bass,  
 Otis Skeelee, Bass,  
 Lewis Ferry, Jr., Bass,

Whitfield Chapin, Bass,  
 William Moulton, Bass,  
 Alvin Chapin, Bass,  
 Sylvester Chapin, Bass.

Sheldon Chapin, Bass Viol.  
 Amos Skeelee, Jr., Flute.

SINGERS IN THE NEW MEETING HOUSE, WHO SANG ON THE  
DAY OF DEDICATION, JAN. 4, 1826

Eliza McKinstry,  
 Emily McKinstry,  
 Theodosia McKinstry,  
 Sophia Warner,  
 Electa Warner,  
 Lima Warner,  
 Mary Ann Stedman,  
 Sophia Stedman,  
 Sophronia Pinney,  
 Huldah Morgan,  
 Delina Skeelee,  
 Elvira Chapin,  
 Melissa Chapin,

Aurilla Talcott,  
 Delina Van Horn,  
 Joseph Pease,  
 Joseph Chapin,  
 Levi Stedman,  
 Quartus Chapin,  
 Lewis Ferry, Jr.,  
 Otis Skeelee,  
 Phinchas Pease,  
 James Pease,  
 A. G. Parker,  
 Reuben Goodman.

## THE SUNDAY-SCHOOL

The first Sunday-school was held in the old church during the summer of 1818. It was organized by the Rev. Chester Chapin. Dr. Amos Skeelee was superintendent.

The teachers were

Orange Chapin,	Joseph Pease,
Caleb Pendleton,	Rhedexa Chapin,
Marcy Skeelee,	Betsey Chapin.

The lessons were the 35th and 97th Psalms, 40th chapter of Isaiah, 29th chapter of Proverbs, Christ's Sermon on the Mount. These were all committed to memory.

The next year Rev. Reuben Hazen, who was preaching here at the time, formed a Bible class, which met in the old red schoolhouse. Among the lessons were, the names of the books of the Bible, the names by which God is known in the Scriptures, Is the observance of the Sabbath enjoined in the Scriptures? answered by proof texts. This school continued only a short time.

Our present Sunday-school was organized in the new church in 1826.

The superintendents have been

Simeon Stedman,	Benjamin H. Stedman,
Joseph Pease,	Phineas Stedman,
Giles S. Chapin,	William J. Baker,
Phineas Stedman,	Marshall Pease,
Otis Skeelee,	Rev. C. G. Burnham.
Sidney Chapin,	

The first librarian was William L. Bemis, who retained his office till 1841, when he left the place. He was most careful and exact in the care of the books. They were all covered with white cotton cloth. About 1839, a number of anti-slavery books were put into the library and these were all marked with a big black A.

In 1844, through the influence of Mr. Elias Gates, our Sunday-school missionary society was organized. This is still in active operation. The largest membership of the Sunday-school was in 1834, when 159 names were registered. The present number is 65.

#### CATALOGUE OF BOOKS IN PARISH LIBRARY

No. Vol.		No. Vol.	
8	Spectator.	1	Barlowe's Writings.
1	Hervey's Meditations.	1	Salem Witchcraft.
2	Blair's Sermons.	3	Hunter's Biography.
1	Miss Rowe's Letters.	1	Beauties of History.
2	Anson's Voyages.	1	Belisarius.
1	Bruce's Travels.	2	Washington's Letters.
1	Goldsmith's Essays.	1	Sublime and Beautiful.
2	Franklin's Life.	1	Price's Sermons.
1	American Songster.	1	Fordyce's Addresses.
6	Raynold's Histories.	1	Vision of Columbus.
1	Keats' Sketches.	1	Pope's Iliad.
1	Franklin's Works.	2	Walker's Sermons.
1	Natural History.	1	Sentimental Journey.
1	History of England.	2	Beauties of History.
1	Men of the World.	1	Moore's ———
1	Bunyan's Holy War.	2	Moore's Journal through France.
1	Romance of the Forest.	1	Well Bred Scholar.
2	American Revolution.	1	Adams's Selections.
1	Smith's Moral Sentiment.	1	Thomson's Seasons.
1	Paley's Philosophy.	1	300 Animals.
1	Interesting Memoirs.	1	Robinson Crusoe.
1	Blair's Lectures on Criticism.	1	Cyrus' Travels.
1	Life of Howard.	2	Algerine Captive.
1	Essays.	1	Locke's Essays.
1	Morse's Geography.		

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|---|------------------------|---|--------------------------|
| 1 | Burrough's Life.       | 1 | Roslin on the Covenant.  |
| 1 | Chappell on Miracles.  | 1 | Volney's Ruins.          |
| 1 | Ladies' Library.       | 1 | Wattson's Apology.       |
| 2 | Thomas's Essays.       | 1 | McLane on the Types.     |
| 1 | Elements of Morality.  | 1 | French Revolution.       |
| 4 | Robertson's Histories. | 4 | Kaime's Sketches on Man. |
| 1 | Lee's Memoirs.         |   |                          |

This list is incomplete, as one volume bearing the No. 150 is still in existence. We do not know when this Library was established, probably near the close of the last century; but Mr. John McKinstry has this lamentable record, "June 21, 1834, Chicopee Vendued their Library, and forsook the tree of knowledge."

## INDUSTRIES OF THE OLD FIFTH PARISH

Various industries have at different times occupied our people. Titus and Erastus Morgan were still members of this parish, when they built the saw mill "down in the field" on the banks of the Connecticut in Ireland Parish, about a mile above the present Holyoke dam. This was about 1783 and was the first utilization of that great water power.

The water privilege at the south end of our Street was early improved by Chicopee people, for in 1791 "a new saw mill" was built by Gad, Luther and Azariah Vanhorn, Silas, Phinehas, William 2d, George, Seth, and Japhet Chapin, David Ashley and John Bridges.

The first blacksmith's shop was set up by Mr. Adkins on land now owned by Mr. Phelon. The slag from the furnace remained there for many years; later Mr. Dilliber had a shop near the saw mill.

At different times enterprising individuals have been sure that iron ore could be found in our hills, but no venture ever proved very successful.

In 1810 George Gibbs of Providence, R. I., conceived the idea that coal was hidden in the banks near the Chicopee River, and signed a contract with Seth Chapin, which gave him liberty "to dig and bore" for the supposed treasure. But after a fruitless search, the contract was annulled, and the disappointed man returned home.

For a time Otis Skeele carried on boot and shoe making near his father's residence, afterward removing to Willimansett, where he continued the business till 1834. When he left Chicopee Street, he sold out to A. G. Parker and Orson Allen. Their first shop was in Mr. Parker's house. Mr. Allen remained in the business but two or three years. Mr. Parker built a shop and enlarged his manufacture. Both Mr. Parker and Mr. Skeele found ready market for their boots and shoes in Hartford and New York.



Mr. Parker made ladies' fine shoes and also heavy and fine boots. He became a very popular shoemaker. People from Springfield ordered their shoes from him, among them Dr. Osgood, who used to bring up his boys and girls to be measured for their yearly supply of slippers and shoes. In 1853 Josiah A. Parker was taken into partnership, and the firm became A. G. Parker & Son. The business was afterwards removed to Chicopee Center. At one time about twenty men were employed and shipments were made to New York and to western cities. Mr. Parker, Sr., died in 1883, and his son continued the business for a few years longer, but has since given it up.

The first store in Chicopee, and for many years the only one in many miles, was opened by Joseph Pease about 1800. It stood near the tavern and was the center of trade for the country round about. After 1823, when Mr. Pease was appointed postmaster, the post office was kept there until 1834, when it was removed to Willimansett. In 1821, Stephen C. Bemis, who had been a clerk in the store, was taken into partnership, and the firm became Pease & Bemis. Not long after Mr. Pease sold out to Mr. Bemis. In 1824 Chester W. Chapin opened a rival store on the opposite side of the street, but this continued only a year, when the rival firms became one under the name of Chapin & Bemis. Ill health caused the withdrawal of Mr. Chapin, and Mr. Bemis continued the business alone, until his removal to Willimansett in 1831. He had been commissioned postmaster in 1824, and continued in office so long as the post office remained on our Street.

From Stephen C. Bemis the store passed into the hands of William L. Bemis, and from him to Eli Stephenson, who again sold out to Parker & Bemis. Meanwhile Cabotville was growing in importance, and trade here was becoming unprofitable. From being the center of activity and business, having the only post office, store, doctor, minister, and church, and the best schools in this part of the town, we suddenly found ourselves only a suburb of a growing manufacturing village.

Mr. Frederic Chapin added to his business of "keeping tavern" the manufacture of powder on Powder Mill Brook at "Tigua." He afterwards made brick.

Giles S. Chapin made brick for many years and was very successful. The brick in the oldest buildings and factories in Chicopee Center came from his yard.

The first manufactory of friction matches in the country, perhaps in the world, was established here in 1835. Mr. Phillips, who came from Connecticut, had begun the making of them at his home, but he lacked capital. He met D. Monroe Chapin, who became interested. He, or his father, Mr. Frederic, furnished the capital and built the shop. The firm was Chapin & Phillips. They were successful; the business grew. At one time sixteen girls and four men were employed. Two large two-horse wagons went out over the state, taking orders, and delivering the goods. After three or four years of unusual success, the business passed into other hands and was removed from the Street.

Deacon Sidney Chapin made brooms in Chicopee Street from 1850 to 1875. He employed, for the entire time, an average of four men, and made thirty thousand brooms per year. His market outside the Northern states was Virginia, North Carolina, Georgia, and London, England. Up to the breaking out of the civil war, he filled orders in Atlanta and Richmond, and as soon as peace was restored, the market in these southern cities was at once open to him again.

In 1831, the Willimansett Manufacturing Company for the manufacture of machine cards and small hardware was organized, with Bemis & Sheffield as agents. At one time as many as one hundred men were employed. The hardware included compasses, dividers, and other small tools. Before this time these goods were all imported and were expensive. This enterprise changed prices, and helped to make American hardware popular. Mr. Bemis is considered the pioneer in the manufacture of hardware in the Connecticut valley. Later the business was removed to Springfield, where it is continued under the name of the Bemis & Call Company.

After this the factory, with its water privilege, was bought by Willis Phelps, who changed it to a woolen mill. Willis Phelps, Phelps & Smith, Henry Salisbury, and Jared Beebe continued the making of woolen goods until after the civil war. Probably

Jared Beebe was the most successful of these. A few years ago the mill was burned. It has been partly rebuilt, but never occupied since.

The first post office in Willimansett was established in 1834. Sylvester Allen was the first postmaster. He was succeeded by Closson Pendleton and later by Pascal J. Newell.

The Connecticut River Railroad was opened, and the Willimansett station built in 1845.

In 1841 Closson Pendleton opened the hotel and kept it a few years. With the building of the bridge a new prosperity has come to the village, and it is again one of the busy wards in the City of Chicopee.

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